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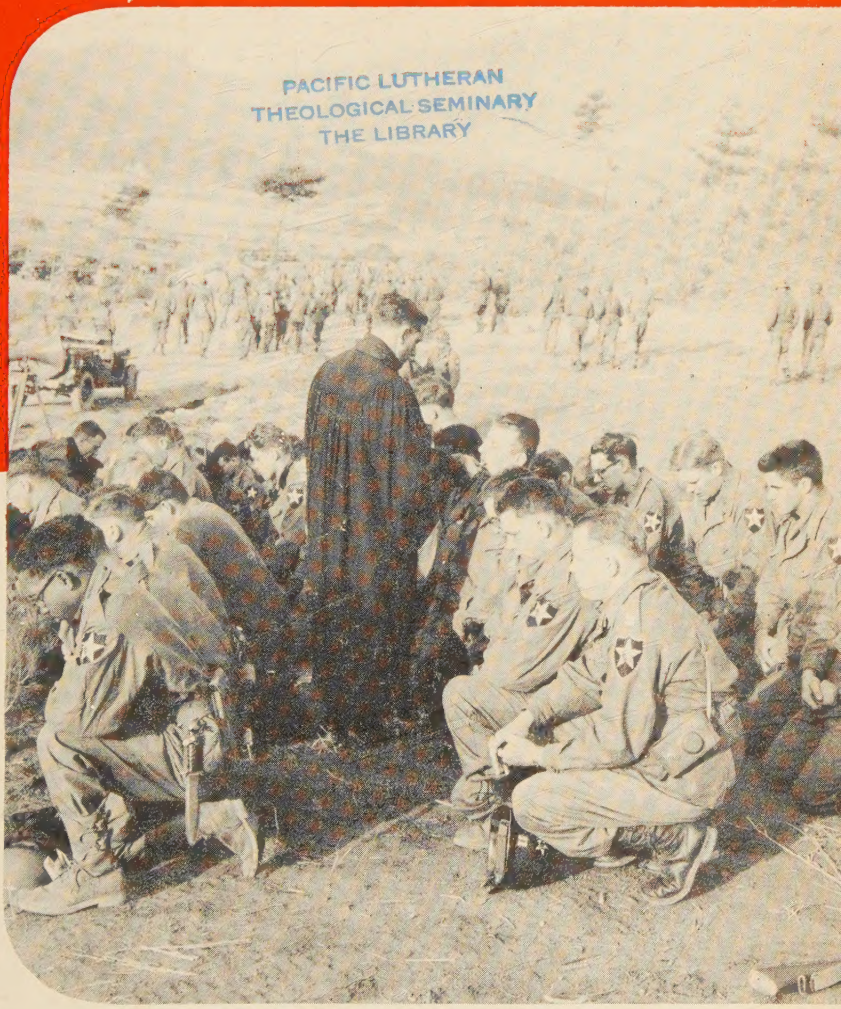

COMMUNION IN KOREA

Chaplain administers sacrament to front-line troops

No. 7

NOVEMBER 12, 1952

CENTS

Between Lights

WE WERE WAITING FOR the light to change. My friend was driving. The light seemed to stay red longer than usual. I turned to my friend, after taking another look at the stop signal, and remarked rather impatiently, "These lights waste a lot of a man's good time. If you were to add it up over a period of 50 years, you would find you had lost enough time to write a book."

My friend did not answer. Just then the light turned to green and we drove off. Not being quite satisfied with the silence of my friend in response to my statement, I asked, "Why didn't you say something when I spoke to you about the red light?"

"I didn't hear you, for I was talking."

"Talking? To whom?"

"TO GOD. I DO THAT FREQUENTLY as I wait for the green light. I just say a little prayer for someone—never for myself. Waiting for the light never bothers me any more. Sometimes I have to cut my prayer short, but I think God understands. Now and then a horn blows at me, but my practice has never gotten me into trouble yet. I don't mind the red lights any more. I really like them now."

As we rode on down the street and turned at the next corner, I had no more to say.

—ROSCOE BROWN FISHER

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THE CHURCH IN THE NEW

Reformation celebrated

The biggest meeting-places in dozens of American cities were filled with Protestants on the last Sunday night in October. In Cincinnati 14,000 assembled, in Buffalo 4,000, in Detroit 7,000. This was the seventh year that interdenominational gatherings have been widely held in America to celebrate the birthday of the Reformation.

Back of the Reformation Sunday build-up has been the National Council of Churches. Columns of marching clergymen and choirs to start off the services with a touch of pageantry were suggested by the Council's secretary of evangelism, Dr. Jesse M. Bader. A Boy Scout carrying an open Bible and others with flags might lead the procession, Dr. Bader proposed.

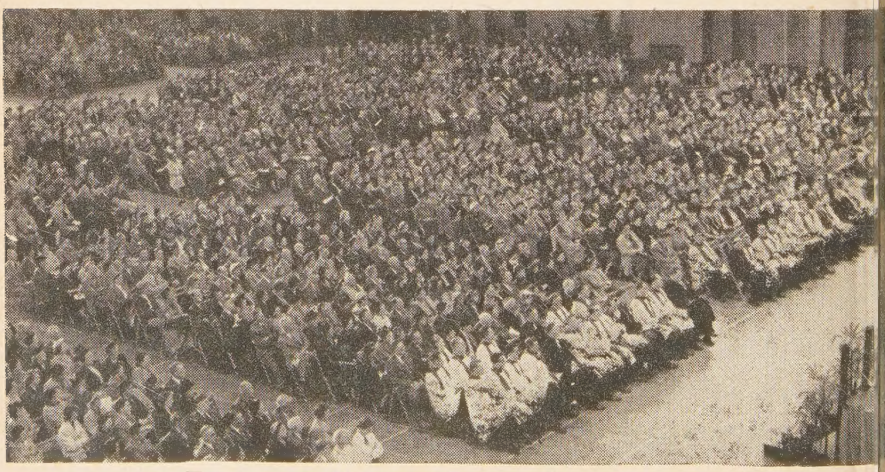
In Cleveland trumpets were blown as the Public Hall curtains parted on a pageant representing Martin Luther nailing his 95 theses on the Wittenberg church door. Baptist theological students in Louisville gave a one-act about Miles Coverdale translating Bible. At a Lutheran service in more a choir of 600 children sang.

New reformation needed

"A new eruption of religious fe is what we need, Dr. Elton Truel told a Reformation Sunday cong tion in Wichita, Kansas. He desc Communist speech-makers he hea England. "Those fellows were vig concerned, and lucid," he said.

"In the long run those who are du and apathetic eventually will lose those who are energetic and conce even if the latter are selling a fals trine," said Dr. Trueblood. "We have a gospel of light are too dull, resourceless, and conventiona

Protestants must fight anything looks like a church state or a state c Dr. John A. Mackay of Princeton nary said at the Atlanta celebratio warned against governments which



THIRTY-FIVE HUNDRED LUTHERANS IN BALTIMORE
Celebrated the Reformation

d absolute loyalty to the state" and nst "all semblances of the state ch, either Catholic or Protestant."

r. Franklin Clark Fry said in Cleve- that Protestant emphasis on biblical stianity prepared the way for democ-. Dr. James W. Clarke in Louisville the legacy of the Reformation is free spirit of man in worship of " which is "the spiritual bulwark ur democracy."

Buffalo Dr. Harry Emerson Fos- said "the Roman Catholic Church ot nearly so monolithic and unani- s as we commonly suppose" and that y Roman Catholics don't want a ambassador at the Vatican or pub- funds used to support parochial ols. At times, he said, "we may have and up and fight on certain issues" our most effective long-range policy r the best in Protestantism to co- ate, where it can, with the best in an Catholicism."

olics confuse court

ore than half the divorce cases pend- n Rhode Island courts at the end ctober were held up while Roman olic lawyers figured out what they l do about a ruling from Bishop ell J. McVinney.

tholic attorneys won't be allowed present a client seeking a separa- divorce, or annulment of a mar- which a priest has solemnized, said bishop, unless the lawyer or the tiff secures the bishop's permission. ses where adultery can be proved, ishop would probably give lawyers ission to begin divorce action, said ts in church law at Providence. n non-support cases—the easiest to —the bishop will not give per- on. According to Catholic teach- when a wife is abandoned by her husband she must seek help from relatives or charity rather than seek a divorce.

Roman Catholic attorneys are permitted to represent clients who are opposing divorce actions begun without their permission. But no Roman Catholic, the bishop says, under pain of mortal sin, may "approach the civil courts to obtain a civil separation, divorce, or annulment for any reason whatsoever unless the permission of the bishop first has been obtained."

Luther film script writer accused

"Unidentified persons" had pressured the Columbia Broadcasting System into buying no more radio or television scripts from Allan Sloane, it was reported last week. Daniel O'Shea, vice president of CBS, said the network had not reached a final decision on Sloane script, but would study the situation.

Lutheran leaders were hopeful that Mr. Sloane's difficulties have no connection with the fact that he wrote the script for the "Martin Luther" film to be released early next year.

Mr. Sloane was among 151 persons listed two years ago in *Red Channels* as connected with pro-Communist organizations. He has filed a $200,000 suit against the *Red Channels* publishers for libel and defamation of character. The suit may not come before the New York Supreme Court for another year because of its crowded calendar.

Lutherans who studied the charges against Mr. Sloane were convinced they were not of sufficient weight to count against employing him to write the script for the Luther film. During two years since *Red Channels* was published, CBS has continued to buy Sloane scripts, especially for the "Lamp Unto My Feet" program. He is the author of the script used on that program last Sunday.

Bring clothing now

Appeal for a Thanksgiving collection of used clothing for shipment to needy people overseas came this month from the National Lutheran Council. More than 500 tons of supplies were gathered in November of 1951, said Bernard A. Confer of Lutheran World Relief. More should be given this year.

"The Lutherans of America must again stretch forth their hands in Christian concern for the world's homeless and helpless people," said Mr. Confer. "The needs are as great—and in some instances greater—than ever." Refugees streaming into western Germany and Austria from the Iron Curtain countries, he said, bring only the small supply of clothing they can carry with them. In Palestine 750,000 Arab refugees "are in need of both the physical warmth and the brotherly love" which gifts from America signify. In Korea there are 4 million refugees and "additional millions also in severe need."

Lutheran World Relief warehouse has moved from Easton, Pa., to 202 Shafer avenue, Phillipsburg, N. J., Mr. Confer reported. Clothing may also be sent to stations in New Windsor, Maryland; Los Angeles and Oakland, California; Minneapolis; Nappanee, Indiana. Lutheran World Relief pays freight charges on carload shipments (six tons minimum).

World Service program will begin

Most of the money for the church's relief program in Europe since the war had to come from America. No other country had enough wealth to do very much. But gradually the situation is changing. Europeans are planning to share with Americans in the world program of church reconstruction and aid for refugees.

As soon as they could, churches of other lands began to help. The Ch of Sweden was among the first Eur Lutheran churches to join in aidin needy. German churches gave imm amounts of money and goods for own poverty-stricken people both i west and east zones.

Gifts for the needy should go to Lut World Relief, *202 Shafer avenue, lipsburg, N. J., or to nearest LWR*

Germans are now able to give aid to Arab refugees in Palestine. Church of Norway, which receiv large Lutheran World Action gift after the war, is contributing towar needs of others.

The change-over of Lutheran Action from an American to an in tional program will come next m Through a department of the Lut World Federation, gifts of church many countries will be channeled they are most needed. First pla session of the new Lutheran World ice department will be in Geneva, 15-16, it was announced last

op Hanns Lilje of Hannover and Dr. C. Empie of New York will be ng leaders making the plans.

for rain

October ended America was drier it had been for a dozen years. From to coast the rainfall was far below al. Winter wheat was slow in grow- n the great plains, and pasture land parched.

Mississippi the governor called on ches of the state to hold services of r for rain. Baptists of Texas pe- ed the governor of their state to a day for Christians to "join in st prayer that God will send rain." man Catholic bishops in Louisiana priests to pray at all masses through mber for rain to end the drought. stant clergymen of Ashville, North lina, set a special day of prayer for "We are brought face to face with ultimate dependence on God," said ev. Bernard L. Trexler.

ion is a racket

easy way to make a living is to a store-front church, said the Rev. in W. Skyles. "A man rents a , buys a piano and some folding s, finds some weird portion of the on which to base his church be-

hen he ordains himself," Pastor s explained. Sometimes he makes lf a bishop and "confers upon him- the degree of doctor of divinity, *na cum laude.*" Negroes come to ore-front church, give him generous buy good luck charms and "holy " from him. Some store-front "pas- live in luxury. One in Chicago has 5,000 mansion given him by his regation.

ere are 15,000 store-front churches Negroes in Chicago, said Mr. Skyles, who is pastor of Chicago's St. James' Lutheran Church (and the first Negro graduate of the Chicago Lutheran Seminary). Many of these churches are rackets, said Pastor Skyles. They give tough competition to Roman Catholic, Episcopal, Presbyterian, and Congregational churches which are doing good work among Negroes of Chicago, Pastor Skyles reported.

Too much religion in Russia

For 35 years the Reds had tried to tear the Christian faith out of the souls of the Russians. Results are not as good as they should be, said Communists last month. "Too many of our young people are falling under the influence of religion," it was reported by *Komsomol* —the Soviet youth organization—last month.

Every member of *Komsomol* should be "an active fighter against religion," said the youth magazine. A young Communist was praised for removing the statue of a saint from his mother's bedroom. The boy and his mother must be satisfied with "faith in our own strength and in the luminous, beautiful future of our people," the magazine said. Religion was "a result of man's helplessness against the forces of nature." It is not necessary since man has learned to control nature.

In Moscow about 225,000 out of 7 million people go to church regularly, said a Danish pastor, the Rev. Alf Johansen, who visited Russia this year.

Catholics prosper in Japan

Roman Catholics stood outside Japan's closed door a century ago, waiting for a chance to begin mission work. Headquarters of the mission was established at Hong Kong in 1846. Later the office moved to Nagasaki when Japan permitted missionaries to enter the country.

World War II destroyed the Nagasaki headquarters and severel[y] set back the whole Catholic effort throughout the islands.

This year Roman Catholics report a 57 per cent gain in Japan since 1947. Among Japan's 85 million people, there are 171,785 Roman Catholics. There have been 143 churches built, many hospitals, schools, welfare centers opened, plus 14 seminaries for training priests.

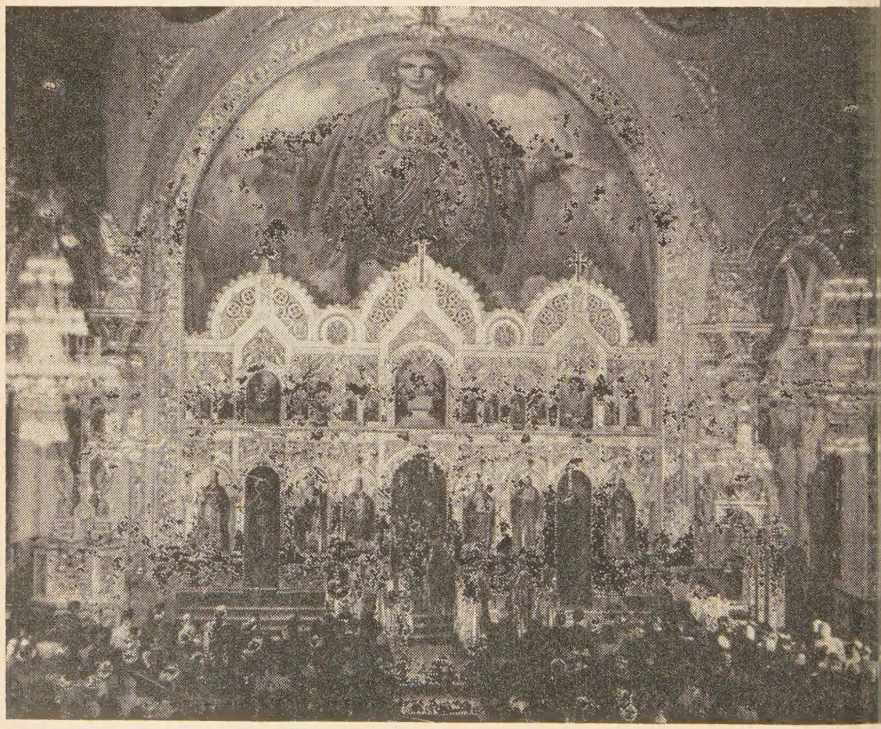
Cathedral is a gift

The Hollywood-acquired millions of the Skouras family (Charles—movie theater owner, Spyros—head of 20th Century Fox) paid most of the bills for construction of a Greek Orthodox cathedral in Los Angeles. The $2 million building dedicated this fall was called St. Sophia, because it was patterned [after] the most famous building the C[hristian] Orthodox Church ever produced—St. Sophia in Constantinople (complete[d] A.D. 532).

But there were Hollywood tou[ches]. The lighting system can produce [many] different combinations. Icons are l[it by] neon tubing. The pipe organ came [from] a movie theater. And the two and t[hree]-quarters hour dedication, featuring [Gov]ernor Earl Warren, the Skouras fa[mily], Archbishop Michael and scores of l[ocal] clergy, was put on the California a[nd] television.

Yugoslavs woo priests

Effort to cut off the Roman Cat[holic] Church in Yugoslavia from its It[alian] motherland was pushed last month [by]



HOLLYWOOD PRAISES THE LORD
Movie dollars produce cathedral

Communist government. A "patriotic ists" organization—the Society of ts Cyril and Methodius—held its nd annual congress at Ljubljana. re were 119 Roman Catholic priests d as delegates.

ugoslav bishops won't recognize the nization, and try to persuade priests to join. Communists hope to force priests into the society, and use it as ol to pray them loose from allegiance ne Vatican.

As Catholic priests," said members ne society at their meeting in October, must respect the same truth, same s, same church discipline as all r Catholic priests. But we shall not v high-ranking church officials to de what we should think on matters ting the performance of our duty itizens of our country."

about church union

ut of the dreamland where people about world-government-now come s for union-of-the-churches-now. t incessant dreamer is Dr. E. Stanley s, Methodist missionary to India. In October Dr. Jones was trying to re up his federal union plan with s for merger of American churches. hirty-five churchmen—including top-ket leaders of a half-dozen denomi-ons—met at Buck Hill Falls, Penn-ania, Oct. 29-31 to compare their s. The Jones plan calls for a united ch in which each denomination ld keep its identity as a branch. The ger proposal, known as the Green-Plan, combines features of the hodist, Congregational, and Presby-n churches.

year from now, the group hopes, official meeting of denominational ers may be held to consider the n plans.

Two-denomination churches

Two of New York City's best known Baptist congregations—the Riverside and the Judson Memorial churches—would also be Congregational churches after Nov. 6, they announced last week. They were being received into the New York Conference of the Congregational Christian Churches.

Baptists and Congregationalists are alike in having no creeds and in guaranteeing each of their congregations freedom to believe and behave as it pleases.

The Judson church is in Washington Square, on the edge of New York's Greenwich Village. The Riverside church is on Riverside Drive near Columbia University.

Lutheran membership grows 2.8 per cent

Enrollment in Lutheran congregations of the United States was 6,295,296 at the end of 1951, the National Lutheran Council reported last week. Membership in Canadian congregations was 181,305. Gain during 1951 in both countries totaled 174,653, or 2.8 per cent.

The United Lutheran Church membership was the largest among the 16 Lutheran denominations in America, but had not increased as rapidly as the American average. ULC gain of 42,515 members was a 2.1 increase. The Lutheran Church—Missouri Synod added 57,683 to its enrollment (3.3 per cent). The Evangelical Lutheran Church added 31,319 (3.7 per cent).

And so forth

In two days Protestants of Evansville, Indiana, made a church-membership census of 105,000 persons, found only one who claims to be an atheist. There were 83,298 who said they have a church preference (4,326 said Lutheran) and 20,735 who have none.

World News Notes

Arming Germans

American military men aren't announcing how many West Germans they have already armed and uniformed for service as soldiers in case war comes. But "border guards" and "labor corps" have slowly increased and could quickly be converted into infantry regiments.

Russians were out in the open this month with their rearmament of Germans in the East Zone. Their "people's police" number 100,000. Russian T-34 tanks and artillery equipment have been supplied for the training program of the new army divisions.

Russian problem in strengthening a German army is that it can't be trusted to stay pro-Russian. If it gets strong it might turn against the Communists and drive them over the Oder river, or even farther. The French also fear arming the West Germans, not knowing when they might decide to march on Paris instead of defending their eastern border against a Red invasion.

Malayan villages punished

To check Communist raids on scattered farms in Malaya, the British had moved thousands of Malayans into 400 protected villages where their food supplies can be guarded. Communists had been living on food stocks taken from the farmers. United Lutherans are soon to begin missionary work in several of these fenced-in communities.

This month two of the new villages were being punished by British High Commissioner Gerald Templer because they would give no information about the murder of three police constables. Communist terrorists killed three and wounded two other police on Oct. 28. Residents of the villages knew how it happened, but wouldn't tell. So rice ration will be cut for a month for 12 hours a day no one can leave house.

Russian paper ban in Boston

Moscow newspapers, *Pravda* *Izvestia,* should not be allowed on shelves of Boston libraries, The B *Post* insisted. The *Post* wanted boo Karl Marx, Lenin, and Vishinsky ba

Librarian Milton Lord asserted the public should have opportuniti first-hand study of Russian writing the library board voted 3 to 2 to s him. The Librarian of Congress Luther H. Evans, commented th Russian writings were excluded fro Boston library, the files of The B *Post* must go out too because the has often quoted Stalin, Vishinsky.

India gets friendly

People of India were sharp in criticism of the United States a year claiming the U.S. was trying to them to become allies against R Indians, who had won independence Britain after prolonged struggle, b at the idea of becoming an Ame satellite.

Anti-American fury has died d it is reported now. Americans hav sisted modestly and tactfully in the Four programs to improve agricu standing beside the Indians as he and advisors instead of dictators. frank and friendly attitude of U.S. bassador Chester Bowles has made impression. Also the patience show Americans in the negotiations f Korean truce has counteracted the pression that the U.S. is reckless willingness to pull the world into wa

"WHAT IS PAST IS PROLOGUE." Carved one, this bit of philosophy adds zest e somber exterior of the Archives ling. Inside, among relics of the the President's Commission on Im- ation and Naturalization held public ngs in an effort to shape an immi- on policy for the future.

e Immigration and Nationality Act d by Congress this year has its roots e past. While it supersedes all pre- immigration law, it is not basically ard-looking. It gathers into one all the scattered legislation of the alf century, including the national s quota system born in the iso- ist 1920's.

ne of its new provisions are good: ; priority to reunion of families, g both sexes equally, assigning s to Asiatic countries, eliminating s a bar to naturalization. But many regulations are more restrictive than et in force. New grounds for exclu- nd deportation go beyond the re- nents of national security.

en Congress passed the law over ent Truman's veto, he appointed a l Commission on Immigration and alization. He told them to study hole matter of immigration in re- to U.S. foreign policy and the refugee problem.

ngs

quick swing around the country, mmission held hearings in the ma- ties. The Washington hearings three days. Representatives of gov- t agencies were followed by re- , educational, labor, agricultural, ss, and nationality groups.

striking thing about the hearings e almost unanimous feeling that the new immigration law is a step backward. The main target of criticism was the quota system, by which allocation of quotas to various countries is in proportion to people of that national origin living in the U.S. in 1920. Countries with the largest quotas do not use them, and many with small quotas have long waiting lists.

Government officials were sharply critical of the new law. Attorney General James McGranery said that instead of simplifying immigration procedures, it complicated them. Averell Harriman, director of the Mutual Security Agency, said that the implications of the law would be a hindrance in our efforts to give moral leadership to the free world.

Knox Hutchinson, Assistant Secretary of Agriculture, said that the need for farm workers would warrant a substantial increase in the number of immigrants admitted each year. Secretary of Labor Maurice Tobin proposed a fluctuating quota system which would permit the president to gear immigration to national needs.

The church was there

Church groups played an active role in the hearings. The National Council of Churches had a 10-man delegation headed by Dr. Walter Van Kirk. The National Lutheran Council was represented by Michael Markel and this reporter, supplementing testimony at the New York hearings by Dr. Paul C. Empie and Miss Cordelia Cox. Roman Catholic and Jewish agencies testified.

The witness of the religious groups was twofold: need for revision of the basic law, and for emergency interim legislation for the admission of refugees.

—ROBERT E. VAN DEUSEN

Canadian Affairs

COUNCIL OF CHURCH

UNITED LUTHERANS will be watching the meeting of the Canadian Council of Churches in London, Ontario, this month with unusual interest. The program of this ninth annual meeting does not indicate any momentous decisions to be faced. Lutheran interest will center in the fact that, for the first time, the ULCA will have an official, though limited, connection with the Council.

The Canadian Council of Churches came into being in 1944 as the result of the merger of several co-operative ventures. It includes all the major Protestant bodies—except Lutheran.

LUTHERANS HAVE BEEN embarrassed at times at being "outside looking in" on a group that pretty well represents the Protestants in the Dominion. But certain features of the Council's constitution are not in line with Lutheran polity in regard to interdenominational relationships. Chief objection is that the Council includes in its membership some groups that are not "churches in fact."

Through its participation in the "Canadian Committee for the World Council of Churches" the Canada Synod of the ULCA has had some connection with the Council and its predecessors since 1938. When the Council was formed, the synod appointed an "observer" to what was organized as the Department of Ecumenical Affairs.

So mutually helpful was this relationship that the synod requested the ULC Executive Board to authorize appointment of consultants to other departments of the Council. The board's reply was that representation should be on the part of the ULCA and not on the part of individual synods. Such representation should be limited to a "consultant" on ecumenical affairs, and "friendly visit to the Council and its department evangelism, Christian education, and cial relations. These visitors have been appointed.

It is not easy to assess the valu the Canadian Council to the church of the country. In his report of last the general secretary said:

"The creation by the churches of representative and responsible Cou the drawing together under its aeg so many enterprises of interchurch operation in the context of the ecu ical movement, and the developmen practice of our methods of consulta have been a great advance in the tions of the Canadian churches with another."

He warned the Council, however it has "followed a cautious and no ambitious course." Member chu he suggested, should take the Co more seriously and "entrust it with function of leadership."

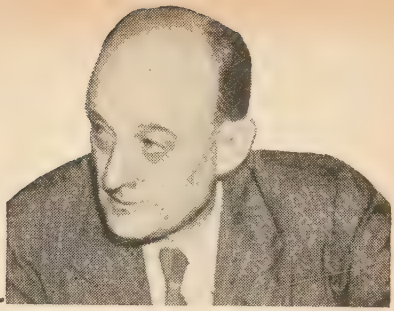
ONE OF THE COUNCIL'S greatest h caps is the extent of territory it attempt to cover from its headqu in Toronto. Most of its conventions been held in Ontario, with the resul the extreme eastern and western of the country have not had the b of close contact with its working remedy this weakness the Council to meet only every two years and regional conferences for discussio the Council's program and service

Someone has characterized the cil as a "glorified debating soc Whether the addition of Luthera the debate will bring more talk or action remains to be seen.

—NORMAN BER

...r in Korea and world unrest ...uld show us that human plans ... without service to God

REINHOLD NIEBUHR



...N AN ELECTION YEAR the tragic dif...ties to which our nation is subject ...y, including the war in Korea, and ...lving our leadership of the free world ...attled with communism, are made ... subject of political debate. The ...tion is raised as to what we have ...e and left undone to put us into such ...uation.

...ut it is necessary from a Christian ...dpoint to do what is not popular in a ...ical sense, and that is to raise the ...tion whether the crosses and burdens ...h America bears at the present mo...t—and is bound to bear—are not ... for us. Is there a difference be...n nations and individuals that would ...pt nations from a spiritual law ...h individuals discover again and ...n in their experience?

...at law is that the "chastisements of ...," the pain and the sorrows to which ...re subject, "seem for the present to ...ot joyous but grievous: nevertheless, ...ward they yield the peaceable fruits ...ighteousness unto them which are ...cised thereby" (Hebrews 12:1-11). ... reason that our Lord emphasizes that ...blind, the halt, the sick and the lame ... the Kingdom of God ahead of ...e who are healthy, is that a certain ...unt of chastening seems to be neces... if man is to find his proper place as ...ature serving God.

...ith no obvious reminder of his weak... he pretends to a strength and a ...ness that he does not have. Chastening is necessary to put him in his proper place to remind him that despite his greatness as a child of God, he is impotent and small, and must not pretend to be more than he is.

IF THIS IS A FACT in the life of the individual, it is at least even more so in the life of collective man in the life of the nation. Consider the United States, for instance. It has a good fortune, a power, a standard of life, a position among the nations of the world, which could easily tempt it to an insufferable pride. The frustrations to which we Americans are subject in this day can be interpreted by faith as a "chastening" of the Lord.

As a people we were more than any other nation inclined to believe that we could have whatever we most fervently desired. We were inclined to be blind to all those aspects of history which reveal even powerful nations to be weak in God's sight.

Furthermore, there is a special quality about our pains and sorrows, for they spring from a situation which is due to our loyalty to a community of free nations. They are the price we must pay for the human togetherness which draws us into ever wider communities.

Thus while they may be grievous in the present instance, they are bound to reveal themselves in the end as "yielding the peaceable fruit of righteousness." Our tragic situation can be made a source of spiritual health and sanity.

TEACHER OF PASTORS

By KATHERINE BENION

Head of new Pacific Seminary, Dr. Charles Foelsch record of unusual accomplishments as pastor and edu

"My father and grandfather were Lutheran pastors in the Middle West—both happy in the ministry. So from early boyhood the ministry attracted me," said Dr. Charles B. Foelsch, who last month was installed as first president of recently organized Pacific Seminary. Then he added, "But there was also a stronger summons. It was the fact that the ministry is engaged with values essentially richer than any other calling, with concerns that matter eternally."

A tall, broad-shouldered man with a powerful build, Dr. Foelsch works untiringly with drive and determination. It seems to him urgent to promote things that matter eternally. Because the directors of Pacific Seminary knew this, they decided he should be the one to guide the seminary from infancy to a full-grown school.

Other qualities about Dr. Foelsch helped bring this most recent honor and accounted for his highly successful pastorates in some of the largest Lutheran churches in the country. An attractive speaker and preacher, his resonant voice, forceful gestures, add strength to his utterances. His personality wins the good will of all with whom he works.

As Dr. Foelsch studied what lay ahead at Pacific Seminary, he found that a good beginning had been made. The school had acquired two large mansions atop the hills of Berkeley, two miles from the University of California. Money locally raised and money from C had helped to make the school's fou possible. But further financing an ganizing were inevitably necessary. things, too, required attention—f competent teachers for the faculty dents with the pull of the minis their hearts, books to stock the lib empty shelves. And the curricu what were the courses to be taught

Experience on college faculties Chicago Seminary had taught Foelsch the needs of theological st and the desirability of a progressiv gram with a new goal each year. I the first year the emphasis would biblical knowledge—knowing the of faith and so coming to know Lord better. "We want to be ce said Dr. Foelsch, "that our st know the word of God!"

In the second year emphasis m on the meaning of these facts. "" third year," commented Dr. Foelsch student will learn how to make these facts and teachings in future ice as a minister."

Dr. Foelsch has an interesting of accomplishment in the fields he has labored. A pastorate at C Church, Wilkinsburg, Pa., in the Tw led the congregation to support a f mission pastor, the Rev. C. P. Tr in India, and later a second f mission pastor, the Rev. David Dagle in Liberia.

DR. CHARLES B. FOELSCH
Promoter of eternal causes

cal needs also received attention. months $25,000 was raised to pay e debt and begin a fund to enlarge parish house. Sunday school at- nce was growing so rapidly that room was essential. The cost of vas met in 1923. The following a parsonage was purchased. By church and Sunday school had be- so large, the congregation had ie so strong numerically and fi- ally, that it was decided that Cal- should establish a mission church ilkinsburg Manor, a new suburb. congregation added an associate to its staff, to develop the mis- No mission board provided finan- elp—Calvary paid the whole bill, for the tiny sums the mission it- thered. The church was now debt In seven years Dr. Foelsch had d the objectives he had outlined 10-year" program set up when he ed the pastorate.

But in late 1927 illness made it necessary to heed a call a warmer climate. Calvary's church council offered him a year's leave of absence with full salary if he would remain as their pastor. But physicians advised that the pastor go south and he left to assume duties at St. Andrew's Church, Charleston, S. C.

In Charleston Dr. Foelsch found the community in need of a public library. Lending a hand, he with other civic leaders obtained funds from interested "Northerners." In New York, the Carnegie Corporation donated $35,000 for books and in Chicago the Rosenwald fund gave $85,000. Local money provided maintenance funds. Both white people and Negroes use the facilities of the library which now has branches throughout the county of Charleston and a circulation of a half million books a year. Dr. Foelsch served as president of the library's board of trustees and still continues as a member.

For seven years Dr. Foelsch served St. Andrew's. The congregation grew. The evening service was attended largely by visitors, average Sunday attendance being normally larger than the congregational membership. A new parish house was erected and dedicated in February of '32.

IN EARLY '34 Dr. Foelsch received a call from Zion Church in Sunbury. Zion was in serious financial difficulties. Despite suppers and other money-making affairs they were hardly able to pay the interest on the $135,000 debt. Benevolence moneys were used for current needs. When Zion voted to extend a call to Dr. Foelsch, St. Andrew's refused to release their pastor. But Zion persisted, renewed the call, and St. Andrew's reluctantly released him.

Slowly but surely Zion's financial difficulties were ironed out. The first step

was to send all benevolence money to the synod as it was given. The second step was to drop all "money-making" enterprises and depend only on voluntary gifts. The third step was to gather special funds to reduce the debt.

It was at first difficult for folks to understand that, as Dr. Foelsch put it, "the only way to pay the debt, is to pay it" but slowly the idea caught hold. After members of the church council subscribed nearly $500 per month, the totals grew swiftly. The next 12 months saw the debt reduced by $12,000; the second year by a like sum.

AND THEN CAME THE DELUGE. The Susquehanna River went on rampage, flooded two-thirds of the city of Sunbury, and did $20,000 damage to Zion Church. That sum was paid without too much trouble, though half of Zion's members had themselves sustained severe flood losses.

While Dr. Foelsch was at Zion, young people's work was developed, new choirs were organized. A program of lay members visiting unchurched homes was set up. Overflow attendances became frequent. Four worship services were held every week, three each Sunday and a "prayer meeting" every Wednesday.

When Dr. Foelsch announced his acceptance of a call to become pastor of Luther Place Memorial Church, Washington, D. C., an editorial in the Sunbury *Daily Item* voiced the feelings of the community and congregation. "Zion Church loses one of the ablest ministers in its long history when the Rev. Dr. Charles B. Foelsch preaches his farewell sermon tomorrow," it said.

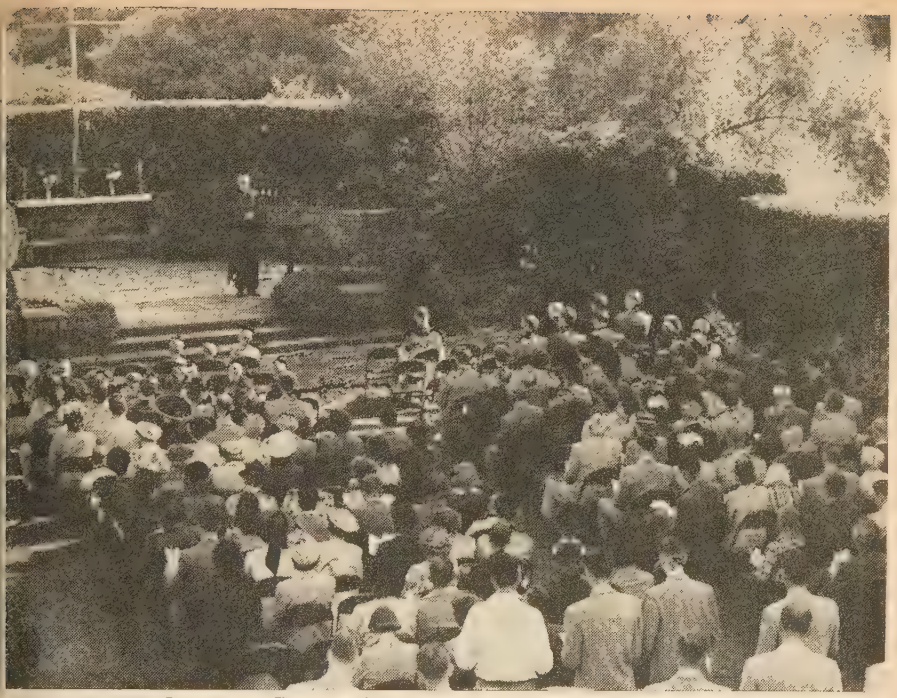
AT LUTHER PLACE MEMORIAL CHURCH Pastor Foelsch achieved an equally impressive record. Here he found a $25,000 debt which was paid off during his pastorate.

But Dr. Foelsch was not to re long at Luther Place. In 1942 a came from the Chicago Lutheran ological Seminary and in Septemb that year he assumed its presid Those were the difficult war years. come had dropped. Theological stu were few. The old faculty was Buildings were in bad repair.

Under Dr. Foelsch's leadership program was revised and strength a graduate school program for pa was organized as well as a schoo returned chaplains. Slowly but cer the school grew. Its future was ass Under the present leadership of Armin G. Weng, the school tod among the leaders in theological cation in United States Lutheranism

In 1947 Dr. Foelsch accepted a c Holy Trinity Church in New York Here Dr. Paul Scherer had served quarter of a century with such su that the church was widely known highly regarded in the metropolis. Foelsch's pastorate was marked continued emphasis upon sound an tractive gospel preaching. The ch plant was rehabilitated at an expen of nearly $30,000. Matins and v services were added. Personal evang was promoted.

PEOPLE OF THIS metropolitan co gation come from a parish area thousand square miles. Not so traveled the long miles back to ch on Sunday evening. But Walter B Holy Trinity's organist, and its choi ranged programs of such exciting sical artistry that Holy Trinity's eve services became the musical talk o town and made vesper services a h feature of congregational life.



OUTDOOR CHAPEL SERVICE AT PACIFIC SEMINARY
Dr. Foelsch conducts worship on Berkeley campus

R. FOELSCH'S father was an appre-
ve critic in his son's early ministry.
one occasion as a budding preacher,
son was fishing for a compliment
his father. He said, "My trouble
iat when I preach I tell all I know
half hour's sermon."

'ith a twinkle in his eye Father
sch replied, "That isn't your trouble,
Your trouble, I fear, is that you tell
ou know in the first 15 minutes, and
say it over again."

his home life Dr. Foelsch has found
and happiness. In 1920 he married
ine Gray of Greensburg, Pa. Of her
pastor says, "She was a Methodist
tells me that I have at least one
ert."

ie Foelsches have three children—
alyn, who received her degree in law
Fordham University and passed
the New York bar examination in 1952; Barry, a physician who recently finished his internship at Cook County Hospital in Chicago and then saw front line duty with the Marines in Korea; and Donald, a senior at Susquehanna University, who the pastor hopes may yet become a minister of the Gospel!

Dr. Foelsch has served the United Lutheran Church as a member of its Board of Social Missions, as a member of its Executive Board for eight years, and at present as vice president of its Board of American Missions.

Dr. Foelsch is an ardent believer in the future of America and democracy. Speaking to Susquehanna's graduating class in June, he said, "We must let God order our lives according to his will and build America's total life upon the foundation of Jesus Christ."

Luther Had the Right Idea

By VIRGINIA VEEDER WESTERVELT

We are too willing to rely on "experts" and second-h advice when it's always better to see with our own

THERE WOULD HAVE BEEN 469 candles on the cake, if we could have presented it to Martin Luther on his birthday, Nov. 10. That is a long time for a man's influence to remain unbroken. And while it is dangerous to pick one sentence from his many writings, perhaps one thought is all we need to explain why his ideas affect us as much today as they did his contemporaries.

When Luther said, "It is always better to see with one's own eyes than with those of other people," he was speaking of Bible reading versus the reliance on commentaries. Yet, like the words of the Bible itself, Luther's thought is as pertinent today as it was nearly five centuries ago.

In our own age, we have become so dependent on pre-digested material, on analysis by specialists, on the interpretation of experts, that we are in danger of losing our own powers of appraisal and discrimination. We are showered with advice from all sorts of experts—how to work and not get tired, how to paint, how to write, even how to stop worrying. Our instinctive spirit of independence and self-reliance has been tempered, in many cases, by a passive, eagerly receptive frame of mind, like a pitcher waiting to be filled.

WE DON'T TAKE THE TIME to try to figure it out and do it ourselves. If a little girl wants furniture for her doll house, we go and buy it in the store. It takes too long now to make a littl and dresser from scraps of wood, grandfather did for me.

We think we haven't time to mak construct with our own hands; th perts in the factories do it so much ter. But we cannot buy the hou pleasure it gave my grandfather, put together those pieces of pine the sense of satisfaction he had watched my enjoyment of his handi And I still have that furniture, and doll house which he made. I dou the brittle, plastic chairs which given to my daughter will last enough to be handed on to her chil

We have become too complacent accepting substitutes. With na beauty all around us, we are too satisfied with second-hand experi We exclaim over the artistic photogr of a colored movie, forgetting that sets are available to us all with am regularity. Unless you're a milkman farmer, can you count the sunrises have missed? "Silent beauty" speaks to a few—others need to have it p graphed, condensed, made vocal an plained.

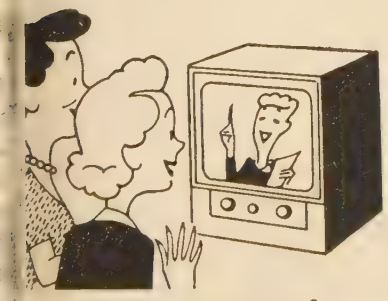
This tendency to present the " and its treasures" in capsule form, swallowed, is much in evidence in literary world, where digests have be standard reading fare. Beginning Lamb's *Tales from Shakespeare* str on down to our book and magazine a digests, we have allowed ourselve

ot the interpretation, the summary the highlights, instead of the orig-

UR OWN DEFICIENCIES are reflected in children. Teachers are everywhere g the increase in pupils, but not stu-. The unspoken motto in many of schools now is "Get away with as as you can; work is only for sissies don't know how to get out of it." mewhere along the way we have he sense of pride in doing a job ughly and well. We are like the boy who buttoned his sweater g, looked at the left-over button, ed for a minute, then smoothed the er front with his hands and gave up, fix it, Mummy."

is easier for parents to smile and It's all right; run along" than it is ow the child how to button it up correctly. But the parent who that extra time may be rewarded child who in later years will take in doing every job with thorough- by himself.

haps we are not entirely to blame ir reliance on other people's judg- The little child needs to be shown before he *can* do it himself. In it is "what the teacher said," or the book said." We have to rely hority in our earlier years, until we



SECOND-HAND THINKERS?

have a basis for our own opinions. But the danger lies in never forming or never trusting our own thoughts, even as adults. We are rapidly becoming a nation of second-hand thinkers, palming off someone else's thoughts as our own opinion, seeing the problems of the world through the eyes of others, imitating others' ideas and mouthing their phrases.

WE ARE NOT YET AT the *Heil Hitler* stage, where we are only too glad to have someone else do our thinking for us, and where we are even afraid to voice our own thoughts. But it seems to me the tendency is dangerously in that direction, because we overemphasize authority in all fields and have become too dependent upon the experts.

More and more, for instance, we expect the government to do what we used to be able to do for ourselves. Government, to some, has come to mean a separate and powerful agency, not a group of individuals, representative of all of us. And the same tendency which we note in some school children, "to get away with" all they can, is evident also in Washington lobbyists, maneuvering for what they can get from the government.

But deep within us, perhaps a legacy from more vigorous ancestors, is a streak of stubbornness and independence.

Fundamentally, we all agree with Luther. We don't really *want* to see the world through the eyes of others. Something in our heritage is speaking when we deliberately take a harder way, though the easy path is plain before us.

When we read a summary, for instance, of Albert Schweitzer's ideas, can we be content until we have gone back to *Out of My Life and Thought* and others of his works to ferret out for ourselves the subtleties and overtones which the reviewer missed in his brief analysis? Of

WE TEND TO FOLLOW THE CROWD—EVEN IN THE WRONG DIRECTION

course it takes time. Perhaps, for a conversation piece, all that is really necessary are a few headlines and highlights of his amazing career. But the inner satisfaction is missing, as it always is when we do not dig out the truth for ourselves.

SINCE THE WORK we do with our own eyes and hands and mind is so rewarding, why do we ignore that basic urge toward self reliance and independence of spirit which so characterized Americans of earlier generations? We're inclined to be lazy. With all our energetic running around, we tend to take the easy way out when we're offered a choice. Businessmen may rely on calculating machines and advice from analysts; women on labor-saving machines and packaged mixes.

This saving of our time and energy *is* progress if we use time we have saved, either in adding a long row of figures or in mixing up a cake, to a good purpose. Too often, we waste it in the countless methods we have devised for killing time.

By having most of our work half done for us already the subtle danger is that we get into the habit of expecting someone else to do it all, or of grumblin cause no one else does. So-called l saving devices should save us er time from routine, monotonous tas enable us to live a more satisfying Is your life more satisfactory to you your grandmother's was to her? Di need books telling her where to find of mind, and peace of soul? Did she someone to show her how to start l

GENERAL DISSATISFACTION with lives makes us seek so much expe vice. Perhaps it would not be de progress to get back to Martin Lut to see things with our own eyes, to the Bible as he knew it, to be as s our beliefs as he was, and as rea nail up our own theses in public.

The only adviser we really need greatest Expert of all; He told us h live, and what to live by. If we His advice more often, we shoul the world as it was meant to be With a sense of inner serenity, we smile at the pseudo-experts offering our thinking for us. We can see wit own eyes. That is why they were to us.

MANY ARE PINNING THEIR FAITH to a change of the social system for the inbringing of the better order for which we hope and pray; all history shows that a change of system without a change of heart is just a change of tyrants. Let love reign and any framework can be made a setting for its triumphs.

—GEORGE C. PIDGEON in *The Indwelling Christ* (Oxford)

unday in British Guiana

VIOLA L. SCOTT

Noise and confusion in the crowded Latin American land don't keep Christians from reverent observance of the day

ALMOST ANY SUNDAY MORNING in a cal American town you know in- tly what day of the week it is. There ither a lack of the usual weekday ivity, or a sense of peace and pleasant- in the subdued tones of whatever be taking place along your neighbor- d block.

his atmospheric difference between ordinary day and the seventh "day of " is not quite so obvious in British ana. There are fewer donkey carts oad to rattle along the streets, but ple are up and about at daylight as ul. Unless one has become thoroughly stomed to the early-morning confu- , he is soon awakened by voices of ersby, the clicking of bicycle wheels, the roaring motors of passing cars. one of these sounds is loud enough, early-morning booming of church is sure to be!

T 6:30 ON SUNDAY morning, bells n to summon worshipers to church. first bells are signal or warning bells. ther because of poverty, or because and schedules are less important in ropics, many families do not possess s. They depend upon the church ' first warnings a half-hour before ces begin. The early bells sound for a minute or two, but a quarter-hour e service time the bells begin again and continue to ring for 15 minutes. In the morning air their clang can be heard far and wide over the countryside.

IN NEW AMSTERDAM the city fathers have tried to insure quiet Sundays by making it illegal to sound automobile horns on this day. Cinemas, whose loud movie sound-tracks are heard daily until midnight, are silenced until 8:30 in the evening, and theaters are kept closed until that hour. But in spite of these restrictions, Sunday still lacks the peace and quiet found in an ordinary American town.

Sunday observance really begins on Saturday evening. Up and down every major street, in every city and village, religious services (not all of them Christian) are being held. Nowhere are there more street preachers than in British Guiana. Groups from the more established, "accepted" religions invariably hold weekly Saturday night street services. But in addition there are many single individuals who feel they have a message to proclaim, and they do so in loud, commanding voices.

Usually the speaker is dressed in the white, draped clothing of the East Indian, and wears a white turban. He sets up a small table on the street corner—any street corner—covers it with a white cloth, sets a book and perhaps an offering plate upon it, and begins to preach. He does not wait for an audience to assemble. He begins his dissertation loudly, and alone, in the night air. Some curious

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Scott is the wife of the Rev. W. J. E. a member of the Northwest Synod, now g as a ULCA missionary in British Guiana.

people may stop. Others pass by, unimpressed by this common sight. If no hearers gather within a short time, the speaker is likely to pick up his properties and try another street corner.

BEGINNING WITH THE early-morning church services, Sunday is thoroughly observed in British Guiana. The services, however, may seem strange to one who is accustomed to dignified, orderly, well-arranged worship. Unusual interruptions frequently rob a service of its reverent quiet and peace.

All buildings in this warm climate are so thinly constructed that noises from outside can readily be heard. A quarrel between two highly excited natives on the street sounds as if it is taking place within the church itself. Or a loudly braying donkey, who cares nothing for the town council's ban on Sunday noise, expresses his discomfort or displeasure in such loud, raucous tones that a few sentences from the sermon are completely lost to the listener.

One Sunday morning a communion service was disturbed when the town's militia band marched smartly past the church, playing loudly and gaily a snappy Sousa march. What was the pastor to do? Raise his voice above the din, or wait for the band to pass? If he did the latter, it would not be unusual to see half the congregation flock to the church door to watch the parade pass by!

Evening services are generally more popular than those in the morning. This is due partly to the social conditions existing in the colony. Most of the pe work from early morning to dark days a week, in the sugar and rice fi Sunday is the only day on which can plant and tend their own gar which are greatly needed to aug their inadequate incomes. But the not put personal needs ahead of pr church worship. Every Sunday is al filled with numerous church and Su school services, most of which are attended.

Many Sunday schools meet in th ternoon from four to five o'clock though there are instances in whi church worker with many places to for may even hold some school ses during the week. Some Sunday sc teachers spend the entire day tea in one school after another, gladly g up their only day of rest so that chi may be taught.

Although Sunday and its church ices may seem very strange and diff to those who come to work and li this colony, there is one feature o religious services which is a sourc real inspiration. The worshipers worship God in song. Nearly all of have better-than-average voices, and do not hesitate to raise them in pow praise to Him. Over the external turbances and interruptions, the C tian voice of British Guiana rings one end of the colony to the other. in, backslider, heathen, all hear C message through the hymns that rin from the flimsy churches and somet seem in fact to rock the building!

SO FAR AS OUR CIVILIZATION treats men merely as labor force, fit to produce wealth for the few, it is not yet Christian.

—WALTER RAUSCHENBUSCH in *A Gospel for the Social Awakening* (Association Press)

he Man With the New Face

RUTH ESBJORNSON

Was his ministry a failure? Pastor Rayburn thought so until a sudden crisis enabled him to strengthen the faith of others

THE WIND WHINED DOWN the bleak ets of the gray mill town as Dan Ray- n walked slowly along not feeling the l air and the cold that seeped through warm coat. The day fit his mood as if had been the creator of it. His face gray, his eyes bleak. Despair gripped soul in a merciless clutch. For over onth now he had been waiting im- ently for the news that never came. at was there about him that made such a failure?

ifteen years ago he and Margaret left for their first parish with such erness. He could still see Margaret tly exclaiming over the wonder of r first parsonage, the great lawn, and quiet stillness of the country town. v happy she had been to have their baby there—to have him crawl on soft grass! She'd nuzzle his soft body ers and murmur with delight.

UT THAT WAS BEFORE they had dis- red that for some reason or other he a failure as a minister. People didn't n to take to him. His sermons failed ir them. He didn't have that ability nspire people with his leadership. wasn't jovial, and his dignity bordered the austere. There was something seemed to stiffen within him with y person but Margaret. He had ed grimly from one small parish to her hoping to find a place where he d do some good.

his one was worst of all. The town hideous, the church was tiny, the people indifferent. Even when Margaret had to go to the hospital, not a soul offered to help with the children. He had to hire a housekeeper on top of his other expenses.

The house where they lived depressed Margaret. He knew she would have been willing to put up with it if he had been accomplishing something in the parish. But he was a failure again. There was no improvement in attendance after two years, though he was the first pastor they had had in a long time.

Knowing his feelings about the situation, the president of synod had promised to recommend him to a parish in another part of the state, a small but active congregation. It was a town where his family would be much happier. But that had been a month ago and so far he had not heard a thing. Was his record so poor that no congregation would give him a chance? What was going to happen to him?

Even though he seemed to have failed as a minister, he still felt that God had called him to that position in life and to no other. He walked on and on, his thoughts making a Gethsemane of those dark streets.

SUDDENLY AS HE TURNED a corner, a boy came along on a bicycle. "Hi, Pastor Rayburn," he shouted. Then he came to a stop right by Dan.

With a warm smile he said, "My mother and I were talking over what you said on Sunday—about needing people to

take turns as a janitor since the church couldn't afford to hire one. We decided that we'd be willing to take the whole thing over. We can't afford to give very much money, but we have plenty of time to spare. I can do the heavy work on the outside, and my mother will do the cleaning inside. How about it, Pastor?"

Dan was so overwhelmed for the moment he didn't know what to say. A widow who worked all day and her son who did all sorts of odd jobs were willing to take on a task that was not easy. Dan's austerity melted.

"Why David, I'm sure the church would appreciate it very much. It's wonderful of you and your mother to think of such a thing. I don't know how to thank you."

"Aw! That's not anything. I'll tell mother as soon as I get home. Bye now!" He went merrily on his way unconscious of the worth of his contribution.

SOME OF THE LINES were erased from Dan's face after the interview. After all, there still were people to whom the church meant something—even in this town. Perhaps his ministry had reached a few.

When Dan came home, Margaret met him with bad news. "The hospital just called. David Johnson has been hit by a truck and is critically injured."

Dan turned white—the boy he had seen that very afternoon! His poor mother! And would he be able to help her—he who had always been so inept?

He jumped into his car and hurried to the hospital. Mrs. Johnson was in the waiting room. Her face was like chalk, her eyes were black and hopeless.

As soon as she saw the pastor she said, "Now I have lost everything. Nothing is left. God is taking my boy, too."

A desperation and a need such a had never known in any situation grip Dan Rayburn. He prayed despera "God, don't let me fail this time. P let me help this woman. Please let ministry have a meaning. Help me t the instrument of Thy healing po Nothing else matters but that I help woman and her son."

Without any conscious thought on part, the pastor took the woman's h "God is not going to take your son, Johnson."

She turned to him without appa comprehension. Amazed at his audacity, the pastor repeated, "Go not going to take your son, Mrs. John Let us pray to Him now."

A flicker of hope came across face, and a fierce determination s through Dan Rayburn as he turne put himself and his need completely the power of God. As Peter had pr once long ago, so Dan now prayed. Peter he could say, "Silver and gold I I none, but such as I have I give thee."

When his prayer was finished, widow bent her head over his hand. could feel her tears falling as she grip it, almost as if she were receiving stre to go on from the steady clasp of hand.

THEY SAT FOR THREE HOURS in little waiting room—the pastor n leaving the woman in her need and woman deriving strength from his p ence. No one came to them in all time. Finally when the power and durance Dan had received seemed have reached their limit, the doctor peared. He was weary and yet radian he came to the woman, "Your son going to be perfectly all right. He h wonderful constitution."

DANNY'S MOTHER HAD TAUGHT HIM TO PRAY
It helped in a time of crisis

HEN HE TURNED to Dan Rayburn, e appreciate your being here, Pastor burn. I'm sure we needed what you e giving us."

fter he had prayed for a few mo- its beside David's bed, Pastor Dan burn left the hospital. He was a with a new face as he walked toward his car. His ministry had not been in vain. A quiet exultation filled him.

When Margaret told him that there was a letter on his desk from the president of his synod, it no longer mattered to him what the contents of the letter were. He knew now that God could use him no matter where he was.

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THE PLAIN FACT is that when Christian truth is embodied in profound arguments it wins no converts; when the Gospel is offered in simple faith, it changes people into the likeness of Christ.

—GEORGE C. PIDGEON in *The Indwelling Christ* (Oxford)

FIVE MAKE A FAMILY

RAIN—OUT-DOORS AND IN

"RAIN!" GROANED DAN and pulled the covers over his head to shut out the discouraging sight.

"You've gotta get up! You've gotta get up!" chanted Pete, pouncing on his father's prostrate form with a rush.

"How can I get up with a 15-ton truck on top of me?" Dan's tousled head came up just long enough to ask the question, then ducked back again.

"Daddy's my horse," squealed Susie. She straddled her cayuse expertly.

"Now," Dan announced as one making a great discovery, "I know what children are for! They are to make staying in bed so miserable getting up is a pleasure. Out of my way, all of you!"

DOWNSTAIRS IN THE kitchen, I turned on the water hard enough to drown out the dismal sound of rain—wet, Sunday rain. Perhaps it was just as well to have rain the day of the every-member visit. Some people might stay home this afternoon instead of taking to the highroad. And surely, men who cared enough to give a Sunday afternoon to canvass for the church wouldn't let a little rain stop them.

A little? As if annoyed by my superior attitude, the clouds emptied a specially large bucket right over the window above my sink. For a minute I could see nothing through it except a grey whiteness. A perfect day to stay home and pretend we were isolated from the rest of the world on a desert island.

And we surely were marooned with plenty of food. As I opened the refrigerator to take out our milk for b fast, I peeked at the ham I'd bake the church yesterday. It looked wo ful and when a tiny bit of the b sugar crust came off in my hand, was I to refuse to taste it?

"That's the time I caught yo caught Mommy snitching!" Pete bouncing through the dining room

"Please, Mister, don't tell on m I'll give you a taste, too." I broke little and he lapped it up appreciat

"Are we going to take it all t church, or can we have some at h

"We're going to take it all t church to give the men some lunc fore they go visiting this afternoon you and Karen and Susie can have lunch there, too."

"With Daddy?"

"No. In the kitchen with me. Ittel and Mr. Huberman are goi talk to the men about things that wo interest you."

"Yes, they would."

"Your turn for that sort of thin come later. Some day you're goi work just as hard for the church as father does. But for now, your job stay out from under foot when the folks are doing things."

"THAT'S NOT WHAT MY teacher She says that even a child can do thing. We can take care of the and papers and help people and—"

"Of course, you can!" I gave h quick hug before he remembered t like a big boy and wiggle out of my

ust meant that the way boys help the way the men do it is a little dif- nt. And at the church at noon, you y will be helping if you do quiet gs with the other children and help n remember not to 'mess.'" That l "mess," which the children use, rs a variety of things so well!

And right now," I assured him, "you help me by pouring the orange juice carrying it in very carefully."

Mother!" wailed Karen from upstairs, hair's all turned the wrong way!"

Come, let me see," I called, forgetting the umpteenth time that I'm not going nswer when the children shout from irs.

KAREN APPEARED, wearing her best slip carrying her hairbrush. Her hair did, d, seem to have turned the wrong She had insisted on putting it up in curls herself, last night. Perhaps I ld have helped her, but I was just red after doing our regular Saturday s and baking the ham and making o salad for the church. Besides, eems to me much too young to be ring with such things. She'll have r life to fuss about her looks if she to.

ere," I smiled, swallowing my im- ice, "give me the brush and we'll go e living room away from the food 'll give it a good fluffing up."

ut don't brush the curl out!"

l try not to, though no curl would tter than having it stand out in like this."

rushed vigorously for a few minutes ne results weren't half bad. "There! e a real glamour girl. Now run up et your housecoat and hurry your along and we'll have breakfast in ."

d hardly reached the kitchen when she was back again. "Daddy wants to know if you saw where he put the tube of shaving cream he bought yesterday?"

"It's on his bureau, under the letter from grandma." Questions! In my impatience I put a bit too much force into opening the box of cereal. It sprayed in every direction. The rain dashed against the window with fresh force.

SILENTLY AND A BIT GRIMLY, I reminded myself, "This is the day that the Lord hath made. I will rejoice and be glad in it." And Satan got in his little dig, "O.K. Go ahead and rejoice. But what is there to rejoice about?" As though he had spoken aloud, I answered hotly, "Plenty! Suppose I were one of the millions of homeless mothers with no dry warm place to shelter my family from this downpour. Suppose I hadn't the things to give them a healthful, warm breakfast. Suppose they were sick and in pain. Suppose they were going to be grabbed from me and made to work for the state or be taught there is no God, no heavenly Father who cares. Suppose Pete were grown up enough to be in the fighting in Korea. Suppose a million things!" I brushed a spatter of bacon grease off my hand without even feeling it.

"Mommy," said Susie, appearing from nowhere to grab me around the knees. "Are you crying about something?"

"That's just the reflection of the raindrops, honey. Stay back from the stove. The eggs must be angry today; they surely are spitting."

"Better stand them in a corner, then. That's what my teacher does to me."

"Oh, dear," I thought, "I wonder if she's telling the truth?" But I remembered my instructions, smiled and said, "Call Daddy, will you, dear? That's my girl!"

Of Course Work May Be Monotonous

Not many people have thrilling jobs. But it is thrilling to
that God himself is expecting us to do well with routine

MANY ADULTS STILL READ the Bible like a child would read—skipping over quickly to see how the story ends. That works well for some kind of reading. But that isn't true of the Bible.

One of the completely amazing facts about the Bible is that its stories are fascinating to children. But a mature adult, re-reading those same stories, bumps up against the most profoundly realistic commentaries about this problem of living.

Take, for instance, the matter of a job. The young high school and college student is led to believe there are only two major considerations that should determine his choice of a vocation. The first is that it should be the kind of a job that he enjoys, work that will "develop his personality." The second, usually not so blatantly voiced by the vocational guidance people but tacitly assumed by nearly everyone, is that it should bring in a lot of money.

THE FACT OF THE MATTER is that both of these goals are unattainable by the great majority of people. It is possible for a few people to choose a vocation in which they will find that the work, in and of itself, is inspiring and uplifting.

Not, of course, that it will be that every minute; much of anyone's work will be routine and humdrum. But there are vocations that make the working hours a thing to be enjoyed, not r endured. It is true, I think, of man fessions such as social work, or mec certainly it is true of most phas church work. It is usually true o arts and crafts, as painting, music, ing. And there are many others.

But it is difficult to see how it c true of the jobs that most peop going to be doing for the rest of lives. Pulling a lever, or sewing second button on the left sleeve thousand coats a day, or inspecti precision one particular size of b or collecting garbage, or the r other aspects of production and di tion that are necessary if life is to tion smoothly.

That, I think, is what the wri Genesis is getting at when he talks the curse of the ground: "Thorn thistles it shall bring forth to yo you shall eat the plants of the fie the sweat of your face you sha bread."

CERTAINLY THE WRITER of C did not know of the dull monot the machine-age. But it was a foundly true in his day as it is no in the kind of life that we sinfu have ordered for ourselves, dullne routine and painful labor are a bi of it. That wasn't the way God it to be. That's quite clear, both

story, and in the revelation of God
we know in Jesus Christ.

es it follow, then, that the monoto-
routine that for many is their daily
is outside of the pale of God's
? Does it mean that a Christian, if
ppens to be employed in that kind
rk, will have to think of his faith
ving no relevance to his job?

rtainly not. For the whole Bible
l following that third chapter of
sis is the eloquent witness to the
hat God didn't leave men to wallow
e dirt they had themselves made.
ntire Bible is the record of God's
gs with men in precisely that world
they were forced to eat their bread
sweat of their brow!

S HAS VERY important implications
today. We hear a good deal from
lpits about "Christian vocation."
suspect that when the merchant,
accountant, or the textile worker,
bearing inspector hears that, he
: "This isn't for me. This is for
eacher; maybe even for the kinds
e going to go to college. But not
do my job because it brings me a
ck that means I can pay the rent
e milkman and the doctor bills—
isn't the way Paul understood it.
he was writing to the Christians at
e, he gave a brief sentence of ad-
different classes of people regard-
ir Christian obligations. When
e to the slaves, he said: "Slaves,
b is to obey your masters, not
e idea of currying favor, but as a
expression of your devotion to
Whatever you do, put your whole
d soul into it, as into work done
d, and not merely for men—
knowing that your real reward, a heavenly one, will come from God since you are actually employed by Christ, and not just by your earthly master."

IF PAUL WERE WRITING to us today, it is possible that he might write something like this: "You men and women working on the production line, or any other kind of work you may not necessarily enjoy doing, remember that your work is a necessary part of the fabric of life.

"What kind of a world would you have if these jobs weren't being done, if the garbage wasn't collected, or the buttons sewed on, or the bearings made accurately? Certainly not the kind of a world that would be even a remote reflection of the way God wants it to be.

"And now to all of you: remember that you are Christ's men and women. It is up to you, first of all, to do your own particular job just as well as you can. Secondly, it is up to you to do your utmost to make the situation in which you work more nearly Christian. You see, you are really in the front-lines in one of the battles against evil.

"And steadfastly maintain the habit of prayer . . ."

Of course there will be some who will misinterpret this whole matter. They will say that the Bible justifies long hours, poor working conditions, and low pay. Doesn't God himself say that we will earn our bread in the sweat of our brow?

That is the kind of misinterpretation that always comes from taking one particular aspect of the truth and pretending it is the whole of it. The Christian, reading it, will know it is intended to justify nothing of the kind. But he will know that even though his job may be monotonous and dirty, it may still be a Christian vocation, in the deepest, truest sense of the word.

Personal Problem Clinic

Church vs. home

QUESTION: I have been married 17 years and have four children. All of my married life my husband has held offices in our church and gives his spare time to church work. He rarely spends an evening at home, and when he does he puts in the time typing notices of church meetings. He even chooses his vacation dates so that he may attend church conventions. I am not unfriendly to the church and hold several offices myself. But too much is too much.

Never during my married life has my husband sent me a birthday or anniversary card, though I have never missed sending him cards and buying him gifts. This coming Sunday will be our wedding anniversary. I thought we could have this day together and go out to dinner. But no, he has a meeting in —. I told him I was going to write you and ask whether it is unreasonable to expect something from one's husband once in a year.

REPLY: To make a success of one's marriage and to make one's home life as happy as possible is most important for any husband or wife. It is also a wonderful thing to engage in church work, as your husband is doing.

It is a mistake, however, for anyone to put in so much time on such work that it interferes with his adjustment to his wife. The work of congregations ought to be more widely distributed than it usually is. More people should be brought into active service. With a proper distribution no one will need to give a disproportionate share of his time or energy. For one person to do so much is unfair all the way around—to self, husband or wife, and the many other persons who could and would be spiritually enriched by rendering such services.

Birthdays, anniversaries, and various other special days ought to be observed. They are occasions which help to bind husband and wife together in closer unity, devotion, and co-operation. Time thus spent is not wasted, but adds to the of pleasant memories which one lea appreciate more and more as the go by. No one should wait until it late to express love and esteem enjoy the marital fellowship which to be closer than any other.

Conformity

QUESTION: In the plant where I w get bored at the way the other girls a bosses expect every one to behave in e the same way. They seem to think v all robots operated by a spring or a If you don't think, or hang your co place your rubbers, or sit at the de dress like others there is some cutti mark passed around. I want to n others, do my work well, and depo self respectably but I resent the sile not-so-silent, censorship on all one d

REPLY: There are values and d in various degrees of conformity. rule, following a set pattern is saves time, energy, and thought, is economical and efficient, and avoid fusion. But these may be attained exorbitant cost to thinking indiv Independence, on the contrary, may censure, penalties, or social disap

One must weigh the total situatio determine what yields the greatest fits, and choose his way understan The greatest human leaders, who blazed new trails, have generally non-conformists. Complete conf almost certainly means surrend things-as-they-are, and abandonm any effort toward progress. E wrote, "I am a horse for single ha Many have felt that way, and a many more ought to live it out against individualism's benefits ou be balanced the values of going with the ways and thinking of other answer to a question like this can be the same for any two people.

—EARL S. RUD

Clue to Our Lord's Ministry

e Crisis in the Life of Jesus: The Cleansing of the Temple and Its Significance. By E. F. Scribner. 152 pages. $2.50.

is small volume offers a "key" to better understanding of the life and ministry of Its author contends that the basic problem is not the dearth of authentic historical ials but a lack of historical perspective. There are sufficient events recorded in the ls, but no clear answer to why they happened and what their immediate influence The interpretation, of which there is plenty, is not from within the stream of events, nly from beyond them, either in time ward) or in eternity (above).

s veteran New Testament scholar es that the soundest approach is to ome tangible inner clue, some critical or act of Jesus which ties together nown facts of his life, teaching, and ry. Professor Scott thinks that the nt of the cleansing of the temple pro- such a clue, which he uses as a hill- om which to look down on the events ministry of Jesus.

core of Prof. Scott's thesis is in his retation of the motives which he be- led Jesus to cleanse the temple as and he did. He stresses three motives. first is Jesus' zealous love for the as the visible witness to the presence d in life. A man or a nation that the sense of the holiness of God to lled and secularized is soiling the of its spiritual life. This was what iests had done. The cleansing of the was Jesus' dramatic protest.

second motive was by this act of ng to declare himself the Messiah, ointed of God who would come to his authority over the temple and worship. The third motive was to his enemies into the open, and join with his priestly opposition. His s a deliberate, conscious expression central purpose of his ministry.

eveloping this thesis, the author has significant observations concerning Messianic claim. He begins with the ition that "The Messiah with whom tified himself was not he who had described by the ancient seers but one who answered to his own conception of what the true messenger of God must be." He asks why, then, Jesus thought it necessary to assume this title which was so subject to misunderstandings.

His answer has a basic message for the church of our day. He writes: "His attitude to the traditional Messianic hope was the same as his attitude toward the temple. In the one as in the other he grasped the reality through the symbol. The temple was an earthly building but it represented the fact of God's presence. The hope of the Messiah had allied itself with worldly and national ambitions, but at the heart of it lay the highest aspiration of man's nature . . . Men were looking for the one who would make possible the reign of God." He observes therefore: "Our modern effort is to spiritualize religion, by which we mean too often to reduce all facts to abstract ideas . . . If we are to know God as real we must associate him not with ideas but with facts—with things our eyes can see and our hands handle."

WILLIAM C. BERKEMEYER
Bethlehem, Pa.

You Learn by Living

Toward Spiritual Security. By Wesner Fallaw. Westminster. 192 pages. $3.

Man moves toward spiritual security as he has meaningful experiences in his human relations—participates in the give and take of life in family, group, community, and church. In spite of present-day advantages, the author says, man has become more and more isolated from family, group

and community fellowship.

The church cannot, simply by teaching biblical facts, assure people of spiritual security. Man must find spiritual strength as he is able to work out satisfying answers to life's problems through life in the groups of which he is a part. The individual learns to grow toward spiritual security as he sees Christian and democratic solutions to problems demonstrated in home, group, community.

The church will be revitalized as its membership begin to realize that they have a mission to make their family life a living demonstration of Christian faith and teachings resulting in spiritual growth. Families awakened to new life will bring new life into church, since the church is only the fellowship of its members.

The church can help people work toward spiritual security through personal counseling (as peace with oneself must come before one finds peace with God): through sponsoring group discussion on matters that touch vitally the lives of members, for example, child discipline, by fostering group understanding. Religious education is the answer, but religious education in the areas where life is being lived. The primary unit being the family, the church needs to emphasize that parents are teaching religion by their actions and attitudes.

Rochester, N. Y. WALTER COWEN

Scottish Preacher

High Country. By Alistair MacLean. Scribners. 256 pages. $2.50.

If people in England and Scotland don't go to church regularly, they're missing something special. They have some fine preachers over there. Some we've come to know through their writings—James Reid, James Stewart, Leslie Weatherhead, Ian MacLaren. If future writings carry out the promise of this first one, there'll be a new name to add to the list—Alistair MacLean.

Forty-seven sermon excerpts—"hearts of sermons," Henry Sloane Coffin calls them in his foreword—are printed in *High Country*. Since Dominie MacLean is a poet at heart and must have preached to a c gation well-versed in literature, they plete with poetic phrases and classic sions. Sometimes the Scottish flavo strong that you can almost hear th At others there's an echo of Bu Luther is "Captain Greatheart" and one else is "General Truethought."

The classical approach and the p thoughts never obscure the sea clarity nor sheath the pointed swor preacher has something to say in a the Bible to life and he says it well. ers will mark the apt illustrations a learn something about the use of verbs. There must be something ab natural beauty of Scotland's upland that makes God very real and life s His comforting presence. A. I

BOOK BREVITIES

Great Protestant Festivals. By C Seidenspinner. Schuman. 148 pages. $

There are not many books on the tian year, says the publisher of th But the year this author describes is more than the historic sequence o and festivals observed in the lit churches. Writing from the point o of a Methodist minister, the author s in host of "days" which have appe modern American Protestantism: s Rally Day and World Communion in the autumn, Memorial Day and dren's Day in the spring.

Regarding the days more deeply in Christian practice, the author give historical background but some infor about present-day observance in th liturgical churches.

Quotations and Illustrations for S Compiled by F. F. Selle and Ewald Plass cordia. 496 pages. $4.50.

Anecdotes, and "gems of thought" a great variety of writers are arran subjects such as: Absolution . . . science . . . Judgment Day . . . San tion . . . Zeal.

EDEN: Karlstad. Oct. 13.—General ons to the second house of Parlia- took place in September. They quiet, and only 79 per cent of the s used their rights to vote (in 1948 r cent voted).

e main political parties in Sweden Conservatives, Liberals, Farmers, Social Democrats. Farmers and So- Democrats are together in the gov- ent, Conservatives and Liberals in ition. Together these four parties against Communists, the fifth party. e final results of the election were nced on Oct. 11. The Social Dem- c representation decreased from o 110 (total number of representa- is 230). Also the other party in nment lost: the Farmer representa- ecreased from 30 to 25. Conserva- ncreased from 23 to 31 representa- Liberals from 57 to 59. The Com- t representation decreased from .

se results do not show any big ide. But they imply a marked ncy in the conservative direction. hange is not so great, however, that any direct political consequences. conservative tendency is mainly d by the high taxes imposed by the nment. The opposition wants more for individual enterprise. With taxes we cannot pay for social re- the government says. Yes you ays the opposition, because with taxes people will work harder and tional income will rise.

gious and cultural questions played t in the election campaigns.

did questions of foreign policy any vital part. The four main parties were united in wanting an independent national policy, in contrast to the Communist pro-Russian line. But of course the Communists accused the other parties of being pro-American. Conservatives and Liberals are prepared to go a little further toward NATO than the government is. But they do not ask active NATO membership.

Notes between Russia and Sweden were exchanged again Oct. 8. The disputed questions are the shooting down of two Swedish airplanes on June 13 and 16 and the appearance of Russian diplomats with Swedish Communist spies. In a meeting of the parliamentary foreign policy committee Oct. 9 the opposition accused the government of being too hesitant to refer the airplane incidents to the UN. When now the Swedish-Russian discussions have come to an impasse, the time has come to go to the UN, the opposition said. But the government hesitated to make a question of justice into a political question and expected no active help from a UN hearing.

Although the Russians deny everything that the Swedish government claims to have proved about Russian guilt, the problem of Russian-Communist activity is treated in a calm manner. To prohibit the Communist party would make martyrs of the Communists, make them more dangerous. It is hoped that democratic discussion and enlightenment will remove the causes of Communist sympathies. The elections showed a decline of Communism. But still the party had 167,000 voters (4.4 per cent of all voters), in the light of the events this year a very serious thing.

—STEN RODHE

CALIFORNIA:

Californians Disagree on "Should Education Be Taxed"

LOS ANGELES—One of the propositions on the California ballot this year prov for the eliminating of taxes on privately supported schools including the schools p ported by the churches. In Southern California, alone, there are 20 Christian schools sponsored by churches of the National Lutheran Council. In all of C fornia, according to those who supported the proposition, there are 326 Prote supported schools, 534 Catholic schools, 3 Jewish and 58 charitable schools various physically handicapped children.

The churches, at least those sponsoring schools, took a keen interest in this proposition while some who felt this measure would weaken the public school system and also make possible future support of other school expenses like buses and noon meals or pay for teachers opposed the measure vigorously. (At press time the vote had not been tabulated.) Outstanding citizens like former Admiral Chester W. Nimitz favored the proposal along with organizations representing labor, veterans, taxpayers and business and both political parties.

ST. MARK'S CHURCH, San Francisco, recently celebrated the 10th anniversary of the pastorate of the Rev. J. George Dorn. A special service was held Sept. 21 with the Rev. Charles B. Foelsch, president of Pacific Seminary, as preacher.

FIRST ENGLISH CHURCH, Oakland, has recently sold its downtown church plant and plans are underway for the erection of a new church in a newer residential area.

ST. MICHAEL'S CHURCH, Berkeley, recently made extensive renovations of its chancel. Having purchased a Methodist church near the campus of the University of California, members of St. Michael's are rapidly transforming the sanctuary according to Lutheran liturgical usage.

THE RECENT EPIDEMIC of sleeping sickness which swept Central California seems to have taken its toll also in Southern California. The Rev. Wm. J. Hummel, ALC pastor, is critically ill with encephalitis.

STARTS TV COURSE. Dr. John E. Tra Muhlenberg College professor of biolog rapidly becoming a television star. Oct he began first of 15-week series of cours bird study over Philadelphia's WFIL-TV (C nel 6). Here he is shown looking ov mounted specimen of a condor. Prog are telecast Fridays from 11:10 to 11:30

SOUTHERN CALIFORNIA and the bay were visited by many delegates and visi to the ULCA convention at Seattle. ing in Forest Lawn Memorial Park (C dale) on the Sunday after the close o ULCA convention were pastors from burgh, Central Pennsylvania, Indiana, North and South Carolina synods. had come to see the world's largest relig painting, *The Crucifixion*.

FIRST CHURCH, Glendale, recently served the 20th anniversary of Pastor Tambert's ordination with a banque

ORNIA . . .

the Rev. Myrus Knutson, Los Angeles pastor, spoke and a new automobile resented to the pastor.

Reformation Sunday the congrega- edicated 100 Revised Version Bibles had been purchased by members. ev. Luther D. Reed, a visitor on this brought greetings from Philadelphia ary at which two spiritual sons of the ale church have studied.

C. NOEL'S many friends throughout LC were saddened to learn of the of Mrs. Noel after an extended ill- The Noels had been long and faithful ers of the United Lutheran Church. es for Mrs. Noel were held at First h, Glendale, Oct. 6.

AMERICAN HOSPITAL ASSOCIATION, at ent annual meeting in Philadelphia, Ritz Heerman, superintendent of alifornia Lutheran Hospital of Los s, president for the new year begin- September 1953. Mr. Heerman, a r of First English Church, Los s, has given leadership to the Hos- ociety which includes hospitals at Los s, Santa Monica and San Diego.

MAL ORGANIZATION of the new mission keley, Shepherd of the Hills Church, fected Sept. 14. At an afternoon Dr. Charles B. Foelsch, then pres- ect of the new Pacific Seminary, d. The organization service was ted by California Synod President Beasom, assisted by Student Pastor . Steinhaus. At the service, 63 char- mbers (in addition to 30 baptized) were welcomed into the new .

MANY ULCA dignitaries attending, sident and faculty of the Pacific ry were installed Oct. 17 by the nt of the board, the Rev. J. L. of Vancouver, B. C. Dr. Franklin ry preached; the lessons were read Gould Wickey, executive secretary ULCA Board of Education. An ic procession of more than 50 rep- ives of colleges and seminaries par- d.

HOWARD L. LOGAN

DEHUMIDIFIER

story of the week

LAST SUMMER, frequent "hot" Sundays in Ohio convinced members, councilmen of Grace Church, West Carrollton, and Pastor Rudolph Walborn that "what we need is some sort of dehumidifier or air conditioner for our building."

At a late summer council meeting, it was decided to authorize installation of a dehumidifier . . . styles were inspected, costs compared and the order placed.

Eventually, the installation was completed and members of the congregation were informed through the bulletin that sitting in church—regardless of the weather—would now be more comfortable than during the summer's heat spells.

At the first meeting following the installation, councilmen accompanied Pastor Walborn to the basement for an inspection of the dehumidifier.

"Look!" said an astounded layman. "The tray that's supposed to collect moisture is half full! We certainly did the right thing in authorizing this!" Heads nodded assent all around the circle.

The following Sunday, councilmen escorted interested members to the basement to see the "air conditioner." Again the same layman was amazed: "Look! The tray has more water in it! Golly, this dehumidifier is really earning its keep!" Again, heads nodded affirmatively in unison.

TEN DAYS LATER, a visitor accompanied the pastor to the basement. As before the tray was filled, this time to the brim! Pastor Walborn had just started to shout the dehumidifier's acclaim when the janitor appeared:

"I'm taking good care of the new machine," he advised the pair. "Yes, sir! I keep the tray full of water all the time; never let it evaporate. Always fill it full just like it is now."

—DICK SUTCLIFFE

NEW PARSONAGE. T
parsonage was recent
chased for Mission O
Robert Lignell in G
Rapids, Mich. Title t
erty is in Michigan
name until new mis
formally organized soc

WASHINGTON-OREGON:

Pacific Synod Begins Seattle Convention Evaluation; Initial Impression: Youth Night the Highspot

SEATTLE—With the first west coast convention of the United Lutheran C
in America a matter of history, pastors and lay workers of Pacific Synod are
time to look back over the week that they saw their church in action and
evaluate the effects the meeting will have on synod.

It is going to be a long time before this evaluation will be complete, but all agreed that perhaps the most important thing that happened during the entire eight days was the Youth Night service which took place Sunday evening (Oct. 12).

Over 150 young people from the various congregations of synod got a good look at the workings of their church on a national level and experienced the thrill of being a part of this church in action. These young people traveled as far as 450 miles to attend this brief period of the convention, each paying his or her own expense and in many cases sacrificing a day's attendance at school.

To show the spirit of these youngsters, it should be known that the entire group spent Sunday night sleeping on the floors of the basements of the local Seattle churches. In interviewing some of these young people when they were ready to return home I found that the one thing that impressed them most was the personality and abilities of Dr. Franklin Clark Fry, displayed as he conducted the convention business sessions.

TRINITY CHURCH, Longview, Was
the scene of the 46th annual conven
the Pacific Synod WMS Oct. 17-1
unusual feature was the Vocational T
Institute for Women. Miss Mildred W
of the ULCA Board of Educatio
ducted the institute with the assist
Sister Anna Ebert, directing sister
Philadelphia Motherhouse, Mrs.
Moose, president of the ULCA-WM
several leading laywomen of synod.
speakers included the Rev. Kyosh
(Japan), the Rev. and Mrs. Thom
port (Hawaii) and the Rev. Paul
(British Guiana). The Rev. Mark
daner spoke on the advance and n
Pacific Seminary. Mrs. Guy Quillan
view, Washington, was elected to
term as president.

In order to solve the problem of d
the society voted to assist outlying
in getting delegates to conventions
ing a three cents per mile travel
for one delegate from each society
to travel 200 miles or more. In the
great expense in traveling so far has

INGTON-OREGON . . .

tlying areas from sending delegations.

) STEWARDSHIP WORKSHOPS were held
)d early this fall to aid local congre-
; in the November Stewardship pro-
Max Gehlhar, lay-stewardship sec-
conducted meetings in Seattle (Sept.
id in Portland (Sept. 28). Having a
that is both complete and challeng-
as a keynote emphasis. Every con-
on was urged to use the materials
ed by the Lutheran Laymen's Move-
for Stewardship education and make
LUTHERAN In Every Home" a motto
eir stewardship campaign. A sugges-
as made that stronger congregations
to help the weaker ones by striving
rpay their apportionment by at least
cent so that synodical and church-
rograms would not be impaired by
ability of some to carry their full
Apportionment in the Pacific Synod
of the highest in the United Lutheran
h, being approximately $11.50 per
ming member. PAUL W. FUNK

S:

n Ground Broken;
)00 in Cash and Pledges

TIN—Ground-breaking ceremonies
held Sept. 28 for the new parish
and educational plant of the First
h Church here. Participants were
ev. Royal Lesher, president of
and Dr. Lewis P. Speaker, pastor.
en 300 and 400 people attended.
new building will cost about $125,000,
ll be erected of Austin stone to con-
o the present church building. It
ntain a large fellowship hall with
and stage and departmental class-
together with offices and study. The
timately calls for a chapel to seat 100
artistic cloister that will connect the
ving with the present church building.
tire plant is being prepared for air-
ning.
congregation is 15 years old, having

—HOME MISSIONS—

WASHINGTON: Under the shadow of the ULCA convention in Seattle the Pacific Synod's newest mission held its first worship service. Missionary Russell Luke conducted the first service in a new school building in Seattle's north end Oct. 12; 17 persons attended. First Sunday school session was scheduled Oct. 19 with over 50 pupils and teachers attending.

CALIFORNIA: The Rev. Walter Keim has accepted a call to Mt. Zion Church, Yreka, coming to synod after service in the Icelandic Synod in Western Canada.

IDAHO: Although Redeemer Church, Boise, is still without a pastor the congregation is working under the guidance of Mission Developer Homer Berner. A great deal of work has been done to remodel a parsonage recently purchased. A special project of this mission is the development of a preaching point in the little community of Horseshoe Bend, 70 miles from Boise.

OREGON: The Rev. Arthur Wulf of Kalamazoo, Mich., arrived in Portland Oct. 22 to become the third pastor of Christ Church since its organization in 1947.

CALIFORNIA: The Rev. Neale Jensen, recently ordained at St. Matthew's Church, North Hollywood, has been assigned by the Board of American Missions to organize a congregation at Downey.

WASHINGTON: The Rev. Manivald Heinam, Estonian pastor who has been in clinical training with Dr. John L. Sawyer at Redeemer Church, Vancouver, B. C., has been called by the Board of American Missions to serve the Estonian people of the Pacific Northwest. He will make his headquarters in Vancouver and Tacoma.

CALIFORNIA: The Rev. Charles Endter, Hamma graduate ordained by the Ohio Synod, is developing a mission in Santa Cruz. With the coming of Pastor Endter, synod has two two-brother teams, the Rev. Don Endter serving at Monterey Park and the Hidys, Ross serving at Berkeley and Albert at San Leandro.

TEXAS . . .

been started by a little handful of people. Membership has now grown to approximately 800 baptized members. During the past two years a successful campaign for finances has been carried on under the leadership of Hugo Heimann. During this time approximately $65,000 has been received in cash and pledges. Chairman of the building committee is C. H. Warner, treasurer of the Texas Synod and a member of the Lutheran Laymen's Movement.

First Church is located just north of the campus of the University of Texas, and therefore ministers to the needs of many students. Among the membership are 17 full- or part-time professors and instructors, a number of high school and grade school teachers, the superintendent of the Austin High School, five clergymen, nine medical doctors, the president of the Women of the Texas Synod, and the president of the synodical Luther League.

The congregation hopes to be in the new building by Easter. JAMES F. VORKOPER

WARTBURG SYNOD:

Stewardship Promotion Planned

THE STEWARDSHIP COMMITTEE of synod met recently at the call of Dr. R. R. Belter (who replaced Pastor Andrew Swasko as chairman following the latter's recall to the chaplaincy in the U.S. Marine Corps) and planned distribution of literature to pastors and church councilmen in the promotion of Christian stewardship.

Monthly letters or pamphlets shall be sent through the office of the chairman or the treasurer of synod from the pastors or lay members of this committee. Quarterly statements are to come from Treasurer Boulton together with a stewardship letter by Pastor E. Pfeiffer. It is the committee's hope that pastors and church councils will invite Chairman Belter or a member of the stewardship committee for the presentation and promotion of Christian stewardship in their congregation.

Use of the promotional material by the Lutheran Laymen's Moveme Stewardship is highly recommende it is hoped that this added flow of mation coming each month to the l of all our churches will aid greatly greater flow of benevolence dolla work of the church.

ZION CHURCH, Clayton Center, Iow rededication services Sept. 21 with Pr Belter preaching. A basement and rooms have been added to the church ing, with the interior of the chur modeled and redecorated.

PASTOR R. SEDO reports that St. Pa Chicago's West Side carried on an ex repair program recently. Since most work was done by members, only was spent on these improvements.

NORTHLAKE CHURCH formally de the newly completed basement addit their church Oct. 19. An open hou held during the afternoon when m and friends viewed the new facilities present addition to the mission is th step in a larger plan to obtain much and long overdue facilities for an e ing program. Next step: extendi church itself and adding wings to th ent structure.

PASTOR ERNST SLOTTAG was install tor of St. Paul's, Wellsburg, Iowa, o 7 by the president of synod.

ST. PAUL'S CHURCH, Medford, Wis icated the new parsonage Nov. 2.

NORTHERN CONFERENCE met in W dan Church, near Sterling, Ill., Oct. The program was highlighted by on the Seattle convention. Because inauguration of Dr. Harold Lentz C which was to be the opening of Sc Conference in St. John's, Breman meeting was indefinitely postponed.

A NUMBER of pastors went to C College to hear Dr. Franklin Cla bring the installation address.

IMMANUEL CHURCH, Lena, Ill., has gone recent improvements.

ARNOLD H. KAIT

G. PETERSON, grad-
of St. Olaf College who
ompleted his graduate
at Minnesota, Union
.) School of Sacred
has been named as
of Marion College's De-
ent of Music. In 1951
eived a Fulbright Schol-
to Oslo, Norway, for a
la study

AVER. Sea Scout David
lson, 16-year-old mem-
f Luther Memorial
, Erie, Pa., has re-
the Gold Medal for
ving from the National
out Court of Honor in
tion for his successful
in saving a 14-year-old
August in wind-driven
of Lake Erie

BRIEFLY SPEAKING

At Middlebury, Ind., junior high school students amazed Pastor Ivan Ross by *asking* to be given a course in religion! The congregation had authorized an "experiment" in released-time religious education for seventh graders; the class began using the new ULCA weekday church school text, *The Day of Jesus.* After the first session, for the seventh-graders, the eighth-graders—18 strong—petitioned to have a class too! Furthermore, they said, they weren't trying to get out of regular class periods; they were willing for the class to be held after school hours, even if they had to give up their bus ride home in order to get the course!

Members of Christ Church, Roanoke, Va., have organized a "Nicodemus Club," composed of all individuals willing, like Nicodemus in John 3, "to go to the Lord by night." Pastor Frank Efird reports attendance at Vespers: "considerably improved."

Luther Leaguers of Good Shepherd Church, Erie, Pa., have organized a Baby Sitters Club so "couples won't have any excuse for not attending church." Charges are 50 cents, half of which is channeled directly into the Mission Fund of the Luther League of America.

A Presbyterian chapel in Wonju (near the front lines in Korea) has a new altar painting, Sallman's "Head of Christ," a donation by the students of the Wicker Park (Chicago) Bible School conducted for seven weeks six hours each day late this summer. The students—Jewish, Roman Catholic, Polish Catholic, Seventh-day Adventists, Presbyterians and Lutherans—also sent dozens of boxes of crayons, pictures, booklets and mounted pictures from discarded Sunday school materials to young Koreans in and around Wonju.

Members of Grace Reformed Church, Akron, O., have now returned to their nave for worship after meeting in emergency sessions at Akron's YWCA. The emergency: 10 little polio patients have been "housed" in the church since August following a midsummer epidemic that moved the congregation to offer to permit their church to be used as an emergency hospital ward. In 1947, the congregation went through a similar experience during an earlier polio siege.

CAMPUS

WITTENBERG's first Icelandic student is on campus. Sponsored by the Institute of International Education, she is Miss Olaf Palsdottir. IIE also sponsors students here from Germany, Ryukyu Islands (formerly Japanese) and Sweden.

MIDLAND: Three sets of twins and a Hawaiian delegation of six entered as freshmen this year as part of Midland's total enrollment of 360.

ROGER M. BLOUGH, Susquehanna University alumnus (class of '25), was recently appointed vice chairman of the board of directors of the United States Steel Corporation.

PHILADELPHIA Seminary enrollment this fall is 164 compared with the 150 students enrolled last year this time. Fifty new seminarians represent nine ULCA synods, the largest contingent (20) from the New York Synod. Sixty members of the student body are married.

WAGNER College inaugurated Dr. David Marion Delo as president in the Staten Island institution's gymnasium on Nov. 8. Speakers at the ceremonies included ULCA President Franklin Clark Fry, New York Synod President Frederick Knubel, New Jersey Synod President Edwin Knudten, and others.

THIEL College inaugurated its twelfth president when Dr. Fredric B. Irvin was installed Nov. 6. Dr. Irvin is the second lay president of the Greenville (Pa.) ULCA college, succeeding Dr. William F. Zimmerman, also a layman.

CARTHAGE College inaugurated Dr. Harold Lentz as fifteenth president Oct. 21. Inauguration speaker was Dr. Charles L. Anspach.

GETTYSBURG College inaugurated Dr. Walter Langsam as eighth president Oct. 25.

HAMMA Divinity School will hear five Kessler Foundation lectures Nov. 17-19 by Dr. William F. Albright, Johns Hopkins University professor of Semitic languages and one of the world's most distinguished archeologists.

NEW YORK:

Reformation Day Observed; Fire Promotes Goodwill

NEW YORK CITY—The Pro Council of the City of New York sored several union services in c ance of Reformation Sunday. In hattan a large congregation hear Lyn Harold Hough, Drew Sem speak at St. Bartholomew's Church Ave. In Brooklyn the guest speak Albert Henry Lueders, foreign sec of *Hilfswerk*, the relief agency fo man Evangelical churches. Mr. L spoke on the topic, "What the Re tion Means to Me," said that Prot are more closely united by wha accomplish together for the good unfortunate of the world. He th all for whatever gifts they had through LWA or Church World S

In New York City, Long Islan Westchester, more than 250 churche communities held Bible observances evening of Sept. 30. Among pro speakers were Dr. Luther A. Weig Frederick C. Grant and Dr. Milla rows, all of whom had contributed translation of the RSV.

CHURCHMEN throughout the city saddened to hear of the fire that de on Oct. 3 the Concord Baptist C Brooklyn, one of the largest Negro gations in the U.S. Members of th gregation have been worshiping in Methodist Church for several week Dr. Gardner Taylor and the Rev. A. Bouton of the host (white) agreeing that these had been the interdenominational and interracia ices they had ever attended. At t service 2,000 people attended.

UNDER THE MOTTO, "Two Decades theran Welfare Co-operation," past laymen of all synodical bodies of th met at Gustavus Adolphus Sept.

YORK . . .

rate the 20th anniversary of the Lu-n Welfare Council. Dr. Ambrose Her- who has been executive secretary since ounding of LWC, pointed out that it the first Lutheran community council kind established in this country and following the lead of the New York ization, 10 other Lutheran Welfare cils have been organized.

NUAL HARVEST FESTIVAL was held at Vartburg Home, Mount Vernon, Oct. peakers included President Christopher kamp, Director John H. Frenssen and rs Theodore Ressler and Edwin Lehr.

S 40TH ANNIVERSARY of the Women's iary of the Lutheran Inner Mission ty of New York was celebrated re- at Advent Church, Broadway. Mem- ip has grown to 675.

E LUTHERAN SERVICEMEN'S CENTER at uke's, West 46th St., welcomed over nen during the past month. A pastor ailable each day for consultation or e communion. The facilities include ng, ping pong, a lounge with television, g materials, as well as showers, shav- quipment and clothing care.

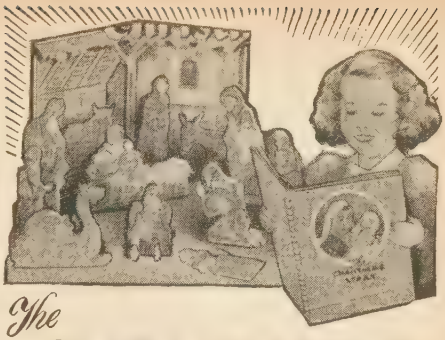
PAUL'S, Nanuet, N. Y., celebrated its anniversary on Oct. 17.

DEEMER, Yonkers, after a thorough ation, marked its 50th anniversary the of Oct. 26.

ST CHURCH, Jeffersonville, N. Y., ob- its 100th anniversary in September. TOR HENRY B. KRUSA of St. Paul's, y, N. Y., resigned his pastorate Nov. er serving in the New York and New nd Synod for more than 45 years.

DINNER marked the 85th anniversary John's Church, Milton Street, Brook- n September. Speakers included Pas- ugust C. Blunck, Appelate Division e John MacCrate, Pastors Herbert en, Erwin Mueller, Emil Podszus.

MATTHEW-EMANUEL, Brooklyn, held cation services on Sept. 27 with Dr. Jaxheimer, Pastors Fred McLaughlin, J. Grubb assisting the pastor, the Emil A. Hein. OLIVER W. POWERS



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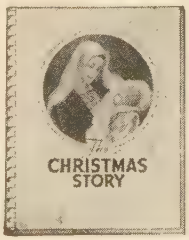

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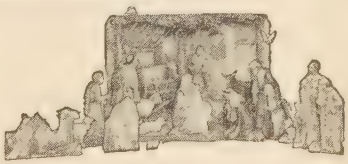

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PENNSYLVANIA:

Graham's Advice to Pastors: "Put Evangelism First or Fall!

PITTSBURGH—Billy Graham gave burgh ministers a farewell warning close of his month's preaching miss "put evangelism first" or fall. evangelism is not the most effective gelism I know of," he said, addin "greater results come from the pe and visitation evangelism."

"Every church that neglects evan is doomed to failure. Evangelism kee church virile and dynamic and alive." Graham complimented the pastors t tifying that he found more harmon unity among the Pittsburgh clergy th any city he has visited. "I do not kn any city in the United States of comp size in which the churches are makin a tremendous impact on the total p tion." But he urged the pastors not pedal the stern aspects of the Gospe cerning sin and retribution.

SYNOD'S THIRD annual Laymen's will be held Nov. 28-30 at Thiel C Dr. Paul H. Roth, son of synod and ident emeritus of Northwestern Sem will deliver three addresses on the Chester A. Myrom, associate secreta ULCA stewardship, will speak on "A men's View of the Lord's Business."

THE CRAFTON Ministerial Associatio placed a copy of the Revised Sta Version of the Bible in every doctor's in Crafton.

ANNUAL REFORMATION DAY service held in Allegheny Valley: New Kensi Dr. G. Arthur Fry, Pittsburgh, speaker; the Pittsburgh area, Dr. Cl E. Stoughton, president of Wittenber lege; Greensburg Conference, Dr. Fre Irvin, president of Thiel College; Er trict, Dr. E. K. Rogers, secretary of ardship of the Pittsburgh Synod; an Lebanon, the Rev. Wallace E. Fisher. caster.

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THE LIBRARY

PITTSBURGH . . .

EMBERS of the committee on THE LU-AN have planned, where possible, to e personal contacts with all the pastors nod to get wholeheartedly behind THE HERAN campaign which begins Dec. 1. y Ward, associate circulation manager, with the committee and aided in getting program set up for an all-out effort ghout synod.

R. WILLIAM A. LOGAN, pastor of Alpha ch, Turtle Creek, has been presented a o European, African and Asiatic coun- by an airline. Dr. Logan had the as- ice of some of the foreign mission and eran World Action secretaries in map- out his itinerary.

L"—MISSION DAY—February 22, 1953, e special Sunday chosen for the syn- l "Home Mission Advance Appeal for 000."

CONFERENCES of the Women's Mis- ry Society held meetings late last h. Mrs. L. S. G. Miller, among the missionaries to return to Japan after ar, spoke at all conferences.

LUTHER E. FACKLER

NSYLVANIA:

ing School Conducted; e Reformation Speaker

NCASTER—Advent Church congre- n is conducting its own Leadership ing School offering five courses, r James Harrison reports.

EIPTS for Lutheran World Action in ence were approaching the 90 per ark as of Oct. 31. Conference Chair- Alfred Long has stimulated interest appeal by his report on his visit to e. He has spoken in over 12 churches.

PAUL C. EMPIE was the speaker at the ter Reformation service held in Grace n and attended by 1,000 Lancastrians. lled on Lutherans "to support LWA ously."

ANNUAL MEETING of "Lutheran Serv- Older People, Inc." was held early

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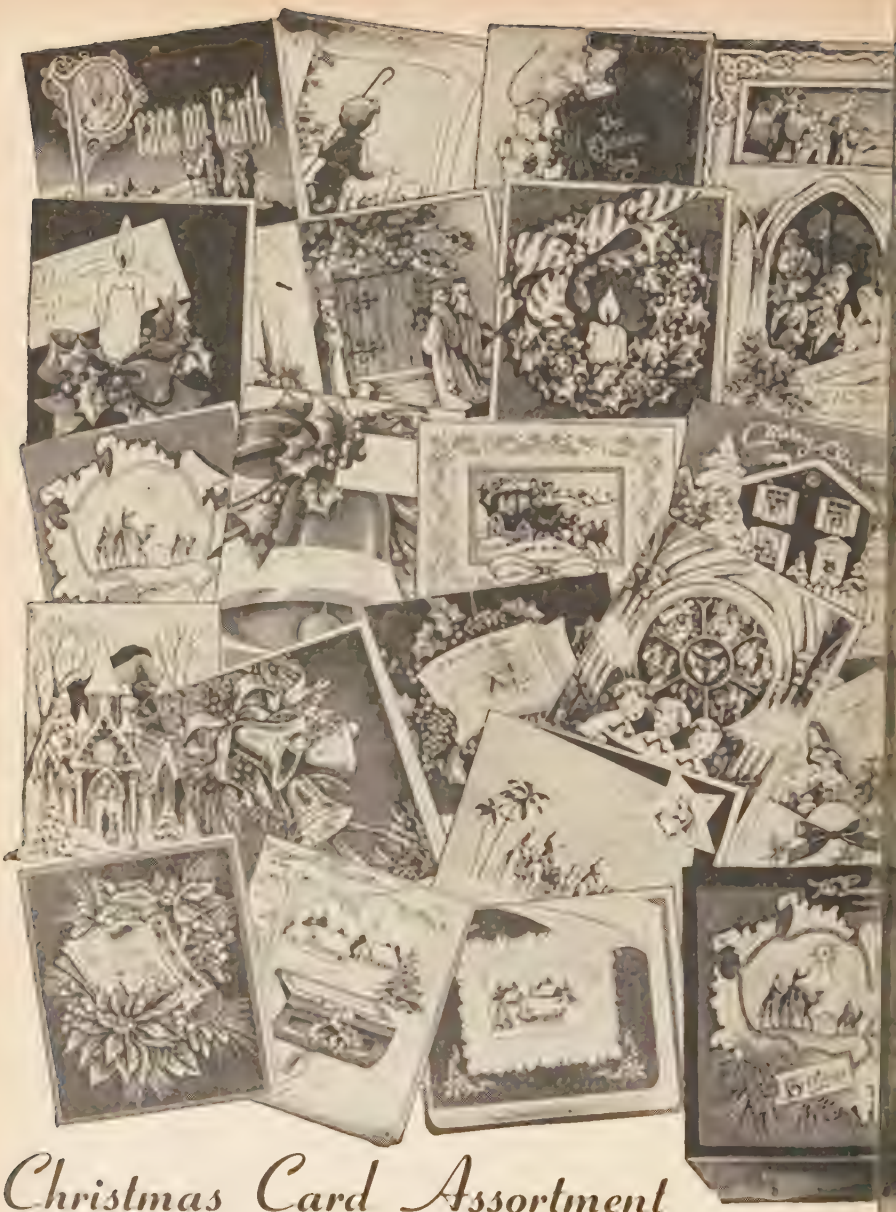
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PA., LANCASTER . . .

this month. Interest in this newest Lutheran co-operative movement is growing rapidly.

REDEEMER CHURCH, Lancaster, has approved an $85,000 expansion project. Plans call for an enlarged auditorium and an educational wing. Total seating capacity of the church will be 475.

TRINITY CHURCH, Lancaster, awaiting its new pastor, the Rev. Wallace E. Fischer from Gettysburg on Nov. 9, launched a campaign for an additional $150,000 for the new educational building. The pulpit at Trinity has been ably supplied during the vacancy by members of the staff of the Parish Education Board.

OCT. 24 was the opening date of a six-week campaign for $75,000 for the first unit of a $250,000 building for educational purposes at Emmanuel Church, Lancaster. The Wells Fund Raising Organization has been engaged to direct the financial effort.

NOV. 6 and 8 were the dates of the conference missionary convention at Salem, Lebanon, and the annual convention c Ministerium Brotherhood at Grace, caster, respectively.

GRACE CHURCH, Lancaster, has sold 250 copies of the Revised Standard Ve of the Bible and has ordered 100 mor few churches in the city are placing smaller orders through Grace.

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PENNSYLVANIA:

Sunbury Dedication Sept. 14; Fry Talks on College Campus

WILLIAMSPORT—Trinity Church, bury, was formally dedicated on Sep According to Pastor Joseph Janson, than 10,000 hours of free labor given in the erection of the church. represents approximately $50,000 in expenses.

DR. FRANKLIN CLARK FRY, presid the ULCA, was guest speaker at Church, Lewisburg. "The Giant's S was the theme of his address. He al dressed students of Bucknell and S hanna universities on "What Is Your He suggested that all should imita life and ideals of Christ.

SUSQUEHANNA UNIVERSITY is plann celebrate its centennial in 1958. Th gram calls for two new buildings and eral celebration. $168,000, received CHEY, will be used for building pu $100,000 of it has been used in the e of a new classroom building. The tre of the university reported that Susqu is living on a balanced budget.

DICK SUTCLIFFE, assistant editor c LUTHERAN, was the principal speaker annual meeting of the Associated Lu Men of Williamsport last month. Ow laymen of the area attended the b meeting held in Calvary Methodist C Williamsport. Clyde Maneval, Wi port layman, was toastmaster.

THE REV. WALTER E. BROWN, pa Pine Street Church, Danville, celebra

WILLIAMSPORT . . .

s of service to his congregation and munity Oct. 5. Pastor Brown came to ville in 1922 from Thompsontown.

R. ROBERT D. HERSHEY of Holy Com- ion Church, Philadelphia, was guest ker at the Reformation Rally in Zion ch, Sunbury, Oct. 26. This service was sored by the Lutheran Pastoral Associa- of Sunbury and vicinity.

ONFERENCE met Oct. 27-28 in Zion ch, Sunbury. Officers were re-elected: dent, the Rev. John Whetstone; vice dent, the Rev. Arthur W. Lawver; sec- y, the Rev. Myles Smeltz; treasurer, an Amstutz. Dr. Franklin Koch, execu- secretary of the Board of Social Mis- ; Secretaries Francis A. Shearer, Harold tts and Clifton M. Weihe of the same l; and synodical President Dwight F. an were convention leaders.

PAUL W. DE LAUTER

GINIA:

ire" Defined Anew

Dr. J. Wm. McCauley

ANOKE—The word "retire" has on new meaning in this area. Dr. lliam McCauley of Salem *retired* in 1940 but has been *working hard* since.

When St. Paul's Church, Roanoke, gave Dr. McCauley a purse on the 50th anniversary of his ordination, Oct. 5, the "retired pastor" said, "A good recipe for the retired is to continue active with a worthwhile hobby. A good hobby is doing good. Ventures of faith never fail."

Since retiring, Dr. McCauley has done a number of things: supplied in some church

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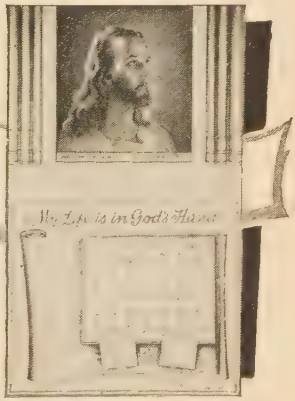

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Send sizes, shapes, quantity; designs free. Work guaranteed. HASKINS GLASS STUDIOS, James Street, Rochester, New York.

VIRGINIA . . .

practically every Sunday for three
has traveled the Atlantic seaboard
the Pension Board put the pastors'
plan across.

But at the top of the list of his "
activities" Dr. McCauley would p
resurrection of St. Paul's Church.
years ago, if you were driving on th
ern outskirts of Roanoke, you would
ably have seen a little white wooden
that was closed. It had been mark
the rolls of the synod although five
still held membership there. That
Paul's!

Dr. McCauley, three years ago,
at the area, decided something co
done, and got the green light from the
Rolling up his sleeves he went to
Roanoke College students were enli
help.

> Today St. Paul's has 60 active
> and 125 on the Sunday school roll.
> church valued at around $60,000 h
> built. The indebtedness is only $5,
> the more than 50 new members
> only one was an active Lutheran.

The retired pastor also supplies Kit
Chapel, near Roanoke.

The mission committee of the
would like to locate more "retired p
like Dr. McCauley.

THE REV. J. G. HORN, Luray,
pastor of Advent Church, a new mis
Arlington, Nov. 1.

MRS. JOHN GARDNER CRONK, a
of College Church, Salem, died C
Two of her brothers—the late Rev.
Cronk and the Rev. B. W. Cronk
been in the ministry; other survivors
two daughters—ULCA Missionary-t
Jessie Cronk, and Miss Vivian Cr
Roanoke College. Services were co
by Pastor John D. Utt; burial follo
Salem.

THE REV. DANA JOHNSON, pastor
urrection, Arlington, has decided to
Arlington and not accept an Indian
An overflow congregation asked him

MISS RUTH ZARTMAN, who has gi

INIA . . .

l unique service as a rural parish er, has resigned her work at the Capon- n River Parish, to enter Lenoir Rhyne ge.

FRANK K. EFIRD

CEASED

Frederick Holter

s. Emma Trapp Holter, widow of the Rev. Frederick Holter, died Sept. 7 at ome of a daughter in Shrub Oak, She was 85.

h her husband, she served when he pastor of congregations in Sheldon, ; Scranton, Pa.; Jersey City and New- N. J.; and Brooklyn, N. Y.

viving are three daughters, Mrs. a H. Gunther, Mrs. Lydia Keller and Madeline Meyers; and two sons, Paul olter and Frederick B. Holter; a r, Henry Trapp; three grandchildren great grandchild.

funeral service was conducted Sept. t. Paul's Church, Flatlands, Brooklyn, by the Rev. Joseph B. Mohr. Inter- was in Staten Island, N. Y.

Robert L. Smith

Rev. Robert Lincoln Smith, pastor us of St. Paul's Church, Pittsburgh lwood), Pa., died in a Wilkinsburg nursing home Oct. 16. He was 76. n in New Castle, Pa., he was edu- in Duquesne College, Park Institute. to his ordination by the Northern Synod in 1905, he attended the Bible Institute. Following ordina- e served in pastorates in Illinois and tern Pennsylvania.

iving are four children including ma Vandergrift, Mrs. Sylvia Daniels, h M. Smith and Charles W. Smith sister.

funeral service was conducted Oct. St. Paul's Church, Hazelwood, by Paul E. Walthour, W. Roy Goff, Vetter and Pittsburgh Synod Treas- ul Schnir. Burial was in Pittsburgh .

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In conclusion . . . . . .

THERE WAS ANOTHER good report from the treasury of the United Lutheran Church last month about this year's giving for the general work of the church —the "apportionment." Amounts sent by the synods through Oct. 20 were 9 per cent greater than in 1951. If that increase continues through Dec. 31, total on our apportionment this year will be almost $4,800,000.

This would cover allotments scheduled for the church's boards and agencies, and provide perhaps $65,000 extra to help increase 1953 pensions for retired pastors and widows. Most of the rest of the money, perhaps $500,000, could be given for home missions.

There is keen eagerness in the church these days for organizing new congregations. Fields are wide open and waiting. A hundred at least are ready now if money can be found for them, and men secured as pastors. America is changing fast, with population shifting constantly and new communities arising.

TO REACH OUR APPORTIONMENT in full in 1952—$5,203,300—is what we should do if we are entirely serious about our work. But that can't be done unless we change our habits about payment of our apportionment. What happens is this:

The United Lutheran Church divides among its synods the amount needed. Each synod divides its share among its congregations. Many congregations pay 100 per cent of their share—and no more. Only a few go much beyond that limit. But there are always some that don't reach 100 per cent, either because they can't, or don't care. So the goals of the synods and the United Lutheran Church are not met in full.

The only way to avoid this failure is for many congregations to be willi go a considerable distance beyond per cent, to make up for those v fall short.

One large synod, the Central Per vania, adds 20 per cent to the a tionment of each congregation, c it the "safety factor." This is just the amount needed to bring that into the 100 per cent group, and the only one of the largest synods gets there. The Pittsburgh Synod 10 per cent to its congregational a tionments, and reached 85 per ce its ULC goal in 1951. The Minist of Pennsylvania, which adds no reached only 72 per cent.

So the 20 per cent amount see be about right to take care of the ures to be expected. We don't ha wait to have this figure set for our synods. We can make up our minds that, even without being a our congregation is going to give at 20 per cent more than its quota fo benevolence apportionment of the c this year. To aim to be 120 perc is the only chance we have of bri our ULC to its financial destination

HERE IS A PRACTICAL and definite position we can do something ab we want home mission expa throughout the land. Find out from church council what your congrega apportionment is for 1952, and ad 20 per cent "safety factor" to it. much must still be secured before 31 to reach this goal? What can be to rally your friends in the congre to aim for this achievement? It's sonal crusade we should all tak sponsibility for.

—ELSON F

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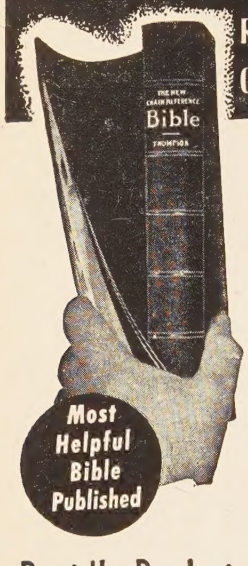

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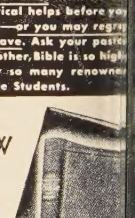

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